

A CONCISE VIEW
OF
THE SUCCESSION
OF
SACRED LITERATURE,
IN A
CHRONOLOGICAL ARRANGEMENT
OF
AUTHORS AND THEIR WORKS,
FROM THE
INVENTION OF ALPHABETICAL CHARACTERS,
TO THE
YEAR OF OUR LORD 1445.

Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk in it.—*Jerem.*

VOLUME I.

PART I.

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PART II.

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THE DUKE OF SUSSEX.

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PREFACE.

IN producing the following work, I had two objects in view :

First, to show, that from the time in which it had pleased God to begin to reveal his will to man, there had been such an uninterrupted succession of additional revelations till the whole of the Sacred Canon was completed, and such constant reference made to this revelation by learned men (both enemies and friends) in all ages, that it was impossible that any part could be lost, or any added, without the fact being noticed by some of those who were interested in its destruction or preservation.

From this the antiquity of the Scriptures may be fairly deduced; they are no forgery, nor of late date—they can be traced up to the very time and persons of which they treat—and can be proved to be the same now they were then; and thus the integrity of the Sacred Oracles may be ascertained, as well as their authenticity and antiquity. This, if I mistake not, forms no mean argument in vindication of the Divine authenticity of the Bible; and it must afford genuine pleasure to the intelligent reader to find, that He who *at sundry times, and in divers manners, spoke in time past to the Fathers by the prophets*, and *has in these last days spoken unto us by his Son*, took care that in all collateral and succeeding times these revelations of Himself should be acknowledged and witnessed by a great variety of writers in different nations of the earth.

Secondly, I wished to make my readers, especially those designed for the sacred ministry, and those engaged in it, no matter of what denomination, acquainted with ecclesiastical antiquity, by not only giving them a view of the successive writers in a chronological series, with an epitome of their lives, drawn from the most authentic sources, but also an account of their works, with a faithful and distinct analysis of each; so that in a few pages might be seen the substance of immense volumes. The labour that this has occasioned can only be appreciated by those who consider the ponderous volumes of writers in different languages, which, in order to compose this work, it was necessary, not merely to read in their titles, or indexes, but, in most cases, to examine in every page, that a true synopsis of the author's opinions might be laid before the reader. As proofs of this, I may refer to what is written on the articles Justin Martyr, Irenæus, Theophilus, Clemens Alexandrinus, Tertullian, Origen, Gregory Thaumaturgus, Cyprian, Arnobius, Lactantius, Eusebius, and Athanasius; under each of which, may I not venture to say, that the intelligent reader will find something to amuse, much to please, and not a little to profit? It is a matter of no small utility, to be able to tell with little or no labour, what the subjects were, on which so many eminent men in various ages have employed their pens.

This work, as the title imports, commences with what I judge to be the first exhibition of alphabetical characters, the Decalogue, written by the finger of God himself, about *Anno Mundi*

2513; from which wondrous display of the divine goodness the work is intended to be brought down to *Anno Domini* 1445, (the invention of printing,) embracing a period of 2936 years, and detailing all the different ecclesiastical writers of the whole of that period, of whose works any considerable part or fragment remains.

In this account of authors, the different Greek versions of the Holy Scriptures are necessarily introduced, under those periods in which it is most probable they were made: such as the Septuagint, the version of Aquila, and the versions of Theodotion and Symmachus, concerning each of which, and its respective author or authors it is hoped the information will be found satisfactory. The Masorites, and the authors of the Mishneh and Talmud, are all distinctly noticed, as they bear an unequivocal testimony to the existence and integrity of the Old Testament Scriptures, and serve as connecting links in this great and important chain.

Of all these works and authors I have given, 1. The *Editio Princeps*; 2. The *Editio Optima*; and, 3. The best translation of those which have been in whole or in part rendered into English. By collectors of books, curious persons, and *poor* scholars, this part of the work will not be deemed an incumbrance in the volume: and perhaps may lead to a more careful perusal of the Fathers and writers of antiquity than is at present fashionable. It would not, however, be difficult to prove, that the neglect of this study is highly reprehensible in the ministers of the word of God, as those who are unacquainted with ecclesiastical antiquity are generally very superficial divines.

In considering the First Epistle of John, I thought it necessary to take the 7th verse of the 5th chapter into particular consideration. I have given a brief state of the question relative to its authenticity, and have given also an engraved *fac simile** of it and the connecting verses, from the Codex Montfortii, the only authentic MS. which contains this disputed passage:—with this is connected a *fac simile*† of the same paragraph, as it stands in the Complutensian Polyglott, a work which contains the first edition of the Greek Testament ever printed. In this review of the subject I have ventured an opinion concerning the improbability of the account, relative to the destruction of the Alcala MSS. as given by Professor Michaelis; and have supposed, and I presume on no very precarious grounds, that the Codex Montfortii is not a MS. of the xvth or xvith century, but rather of the xiiith. I believe it may be in general said, that those who have assigned to it the later dates are such as never thoroughly examined it, and perhaps never saw it. I am led to form this conclusion from the manner in which they have spoken of it, and from the false and inaccurate representations which have been given of the passage

* See page 8.

† See page 7.

in question. I believe the only true representation of these verses is given for the *first* time in the annexed plate.

If I appear to hesitate on the question of the authority of this disputed passage, I hope none of my readers will suppose this proceeds from any doubt concerning the *truth* of the doctrine contained in it. In this I am bold to say, that I am as orthodox as either Hilary or Athanasius; though in speaking on this subject I should prefer the words of Scripture to most of the technical phrases used by these writers, especially the latter. Indeed, to me, the true and proper divinity of our blessed Lord and Saviour Jesus Christ appears to be essential to the divine authenticity of the New Testament, each inspired writer asserting it in terms the most unequivocal. At the same time I would not have my readers to imagine that the proofs against the authenticity of this passage are demonstrative—to me they are not so; yet they are strongly presumptive. Mr. Selden, Father Simon, Mr. Martyn, of Utrecht, Mr. Emlyn, Mr. Archdeacon Travis, Mr. Professor Porson, Bishop Marsh, and Bishop Burgess, have nearly exhausted the subject on both sides; yet it is but fair to examine what Mr. Butler has said in his *Horæ Biblicæ*, vol. ii. p. 291, in favour of its authenticity, from the Confession of Faith presented to King Huneric by the Orthodox Bishops, in A. D. 484. Every scholar and Christian will feel that his suggestions and arguments are entitled to considerable respect; Mr. B., as well as several others, is of opinion that the argument deduced from this Confession has never yet been satisfactorily answered.

As the work is to be brought down to A. D. 1445, about the time when the art of printing was invented, it is not necessary to the great object I have in view to continue it any further, since this wonderful art has so multiplied the works of authors, and diffused them throughout the world, as to render it impossible that the facts to which I have referred should be either disputed or forgotten. It was only necessary to show, that the simple chain was unbroken previously to this period; for, since this time it has become a thousandfold, and every link has been proportionably strengthened.

I had also designed to take up the Greek and Roman Classics in the same way, giving an analysis of the contents of each writer; the first and best editions of his work, and the best English translation of each. This work is, I am persuaded, much wanted; arrangements are already made for it, and slight hindrances will not cause the design to be abandoned.

Though the principal part of this volume, before its first publication, had been printed off for more than three years, yet I was prevented from completing it by a great variety of avocations. The little time I could spare from the duties of my office, being employed on two works of considerable magnitude, which I had at press, and nearly finished—but a fire, which happened in 1807 in the printing-office, consumed the labour and hopes of some

years, and left not *one* wreck behind ! This circumstance gave me the opportunity of completing the present volume. Perhaps some of my readers may feel disposed on this occasion to say, *Etiam aconito inest Remedium.*

From Dr. Lardner's Credibility of the Gospel History I have derived considerable assistance in the latter part of this volume, as also from the *Bibliothèque portative des Pères de l'Eglise* of M. Tricalet. Had I known, previously to composing my work, the *Bibliothèque des Auteurs Ecclesiastiques* of the laborious du Pin, I might have shortened my labour ; but this work never fell under my notice till the whole of my volume (the preface excepted) was long printed off. I judge it necessary to make this avowal, lest the similarity of our plans should lead any reader to suppose that the latter had borrowed from the former writer.

Some of my readers may be led to think that I should have done the subject more justice had I been more voluminous. This I readily grant ; and can assure such, that I found it more difficult to contract, than I should have done to extend my work. But my plan was fixed, and would not admit of enlargement—I intended the work to be a manual, not to supersede, but strongly to excite to the study of the ancients ; and I shall be sadly disappointed if it produce not this effect in all who are capable of this study. To those who cannot go to the fountain head, because unacquainted with the original languages, even this concise production will be found sufficient, being at least commensurate to their confined education.

I hope I need not make an apology for the first six pages of Introductory Remarks on the Origin of Language, which are borrowed from my *Bibliographical Miscellany* ; I could write nothing better in a shorter compass. Still continuing in the opinion there expressed, I feel no pain because others dissent from me, for reasons which may appear to themselves conclusive.

P S.—The volume that constitutes the first part of this work was published more than twenty years ago ; and I had intended to follow it with a second volume as soon as possible ; but the distance of time being so great between that and the present, I have been advised to recast that part with several corrections, and many additions, in this more convenient size :—and I take for granted that not one who has purchased and read that volume will regret that he has had the benefit of its contents so long, and that, after so many years, he meets it again, with more advantages, in connection with its regular continuation, which is to be brought down to the period specified above.

As the continuation is announced under another name, it may be necessary to state, that I have been obliged to seek that help

in others once found in myself, of which length of days and impaired sight have now deprived me. To my son J. B. B. CLARKE, M. A. of Trinity College, and Minister of St. Matthew's, Liverpool, I have delivered up all my papers, (the whole of which have been added to what was previously published, and constitute the completion of the first part,) with the fullest conviction that, from his natural taste for this species of study, so nearly allied to his sacred function, and from his various learning and thorough knowledge of the subject, he is amply qualified to conduct it with credit to himself and profit to the reader, to that issue at which his father aimed,—THE GLORY OF GOD AND THE GOOD OF HIS CHURCH.

ADAM CLARKE.

Heydon Hall, September 14, 1830.

FAC SIMILE

of 1 John v. 7, 8, and 9, from the Editio Princeps of the Greek Testament, printed at Complutum in 1514.

οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ πα-
 τὴρ καὶ ὁ λόγος καὶ τὸ ἅγιον, πνεῦμα, καὶ
 οἱ τρεῖς ἐν τῷ ἐμῇ εἰσί. καὶ τρεῖς εἰσὶν οἱ μαρ-
 τυροῦντες ἐπὶ τῆς γῆς, τὸ πνεῦμα καὶ τὸ υἱ-
 ὶον καὶ τὸ αἶμα. καὶ τὴν μαρτυρίαν τῶν αἱ-
 ἰμάτων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ
 μέγαν ἐστὶν, ὅτι ἂν τῆ ἐστίμη μαρτυρία τοῦ
 θεοῦ ἢ μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ.

FAC SIMILE

of 1 John v. 7, 8, and 9, from the Codex Montfortii,
in Trinity College, Dublin.

οὐ· ^{ἐν} τῷ ^{ὄντι} οἱ ^{μαρτυ}
^{ροῦν} ἐν τῷ ^{ὄντι}· ^{καὶ} ^{λόγος}· ^{καὶ} ^{πάντα} ^{ἐγένετο}·
^{καὶ} ^{ὄντος} οἱ ^{ἴσθης}· ^{ἐν} ^{δοῦ}· ^{καὶ} ^ἡ ^{ἑστ} ^{ῆσαν} οἱ ^{μαρτ}
^υ ^{ροῦν} ἐν τῇ ^{γῇ}· ^{πάντα}· ^{ὕδωρ}· ^{καὶ} ^{ἀέρας}· ^ἡ ^{τιν}
^{μαρτυ} ^{ρία}· ^{τῶν} ^{ἁγίων}· ^{λαμβάνομεν}· ^{καὶ} ^{μαρτυρία} ^{τοῦ}
^{θεοῦ}· ^{μάρτυρων}· ^{ἐστίν}· ^{οὐ}· ^{ἀν} ^{τι}· ^{ἐστίν}· ^{καὶ} ^{μαρτυρία} ^{τοῦ} ^{θεοῦ}· ^{ἀπὸ}
^{μεμαρτύρηκε} ^{περὶ} ^{τοῦ} ^{φύ} ^{αυτοῦ}·

AN
ALPHABETICAL AND CHRONOLOGICAL
INDEX
OF
AUTHORS AND THEIR WORKS
MENTIONED AND REVIEWED IN THIS VOLUME.

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THE SUCCESSION
OF
SACRED LITERATURE.

PART I.

INTRODUCTORY REMARKS,
CONCERNING THE ORIGIN OF LANGUAGE, AND ALPHABETI-
CAL CHARACTERS.

THERE has been a great variety of opinions relative to the ORIGIN OF LANGUAGE : and on this point the learned are by no means yet agreed. However, it is pretty generally allowed that *man* is the only creature in the world that has the use of a regular speech. In ancient authors, it is true, we meet with accounts of *birds* and *beasts* speaking ; and the Jewish, rabbinical, and Mohammedan writers assure us, that one part of Solomon's wisdom consisted in his understanding the language of these creatures ; but all these are fables, entitled to no regard. The brute creation have, undoubtedly, a few simple ideas, and a few simple tones by which they can express them, so as to become intelligible to each other ; but, as to regular language, they certainly have none, as their tones are neither sufficiently *varied* nor *numerous* to entitle them to the name of language. Man, therefore, is the only *conversible creature* (as Dr. Shuckford expresses it) in the world.

Numerous conjectures have been formed to account for this faculty in man : the following, with all its apparent absurdity, is the most ingenious and best entitled to attention. *Diodorus Siculus* and *Vitruvius*, and after them

some modern writers of considerable eminence, have asserted, "that men at first lived like beasts in woods and caves, forming only strange and uncouth noises, until their fears caused them to associate together; and that, upon growing acquainted with each other, they came to correspond about things, first by *signs*, then to make *names* for them, and, in time, to frame and perfect a *language*; and that the languages of the world are *different*, because different companies of men happening thus to come together in different places, would, of course, form different sounds or names for things; hence would arise the variety observable even in *ancient* languages." This ingenious conjecture is, I believe, the utmost that the human mind, unassisted by a divine revelation, can form relative to this subject.

The Mosaic history, which gives us an account of the formation and first occupations of *man*, represents him as being *immediately* capable of conversing with his Maker: of giving *names* to the various tribes and classes of animals:—and of reasoning consecutively, and in perfectly appropriate terms, concerning his own situation, and the relation he stood in to other creatures. As in man's first attempt at speech, according to this account, there appears no crudeness of conception—no barrenness of ideas—and no inexpressive or unappropriate terms, it is most rational to conclude that God, who made and endued him with corporeal and mental powers, perfectly suited to his state and condition in life, endued him also not only with the faculty of speech, but with *speech* or *language* itself; which latter was as necessary to his comfort, and, indeed, to the perfection and end of his being, as any other power or faculty which his Creator thought proper to bestow upon him.

What the *first language* was is almost useless to inquire; as it is impossible to arrive at any satisfactory information on this point. Some think it must have been the *Chinese*, because principally composed of *monosyllables*, forming very simple sounds, which they suppose must have been the grand characteristic of the original language. Some contend for the *Hebrew*, such as it is found in our Bible; others for the *Chaldee*, such as that spoken by the father-in-law of Jacob; others give this honour to

the *Arabic*; but *Goropius Becanus* and *Verstegan* seem fully persuaded it was the *Teutonic*, or ancient German! Conjectures of this kind are as useless as they are endless and uncertain.

The inquiry concerning the *origin of letters* has given birth to conjectures not less vague and unsatisfactory than those concerning *language*. Various writers have attributed their invention to different people. *Thyoth*, or *Mercury*, is said to have invented and taught the Egyptians how to use them. Others give the honour of this invention to the Assyrians, Phœnicians, &c. Some think they were perfectly known before the confusion of Babel, and imagine them to have been in common use in the antediluvian world, and that Noah and his family brought them into the new world, in which they have been continued through a vast variety of successive changes until now. Some attribute the invention to *Moses*, others to *Abraham*, others to *Abel*, and some, of course, to *Adam*. The *Jewish rabbins* say, “*God* created them on the evening of the first sabbath;” and *Pliny* seems to have thought them *eternal*! This variety of opinion serves only to show the uncertainty of the subject; for to conjectures on this head, where all direct evidence is wanting, there can be no limits. That there were various *symbols* and *figures* used in all ages of the world, to represent the objects of sense, even before a regular written language was necessary, may be readily credited: but we have no certain account of the existence or use of *regular alphabetical characters* previously to the days of *Moses*; nor of any thing written in such characters prior to the giving of the law on mount Sinai, 2513 years from the foundation of the world, and 857 after the general deluge.

In the antediluvian world, when the life of man was so protracted, there was comparatively little need for *writing* of any kind, as past transactions had to pass through but few hands. *Tradition*, therefore, answered every purpose to which writing, in any kind of characters, could be subservient; and the necessity of erecting monuments to perpetuate public events could scarcely have suggested itself, as during those times there would be little danger apprehended of any important fact becoming obsolete;

as its history had to pass through very few hands, and all these *friends* and *relatives* in the most proper sense of the terms; as they lived in an insulated state, under a *patriarchal* government. Thus, it was easy for Moses (were his divine inspiration left out of the question) to be satisfied of the truth of all he relates in the book of *Genesis*, as the accounts came to him through the medium of very few persons.

From *Adam* to *Noah* there was but one man necessary to the correct transmission of the history of this period of 1656 years. Now this history was, without doubt, perfectly known to *Methuselah*, who lived to see them both. In like manner *Shem* connected *Noah* and *Abraham*, having lived to converse with both; as *Isaac* did with *Abraham* and *Joseph*, from whom these things might be easily conveyed to *Moses* by *Amram*, who was contemporary with *Joseph*. Supposing, then, all the curious facts recorded in the book of *Genesis* had no other authority than the *tradition* already referred to, they would stand upon a foundation of *credibility* superior to any that the most reputable of the ancient Greek or Latin historians can boast. Yet, to preclude all possibility of mistake, the unerring spirit of God directed Moses in the selection of his *facts* and the ascertaining of his *dates*.

After the dispersion of mankind in the time of *Peleg*, writing became necessary, not only because of this general dispersion, but because the life of man was so much abridged, and consequently tradition must become less certain, as the facts had to pass through a multitude of hands; hence *alphabetical characters* became absolutely necessary, as without these the records of the world must soon be obliterated from the minds of the swiftly succeeding generations of mankind.

The usefulness of alphabetical characters cannot be sufficiently estimated: without *writing*, the histories of ancient times had never reached us; and the necessary intercourses of friendship and business must have been greatly retarded in general, and, in many cases, wholly obstructed. Without it, those *living oracles* which teach the science of salvation, and make known the God of truth, could never have existed. When God, therefore, purposed to give a revelation of himself to mankind, is it

not reasonable to suppose that he graciously taught them the use of alphabetical characters, that these divine and interesting records might be handed down from generation to generation.

The first mention we find of *writing* is in Exod. xvii. 14, where God says to Moses, "*Write this for a memorial in a book.*" What this *writing* signified, or how it was done we cannot tell: but it is evident, that either this passage is introduced here instead of Deut. xxv. 17, or, that by the words כָּפַר כָּחֹב was intended only a monumental declaration of Joshua's defeat of Amalek, by some action or symbolical representation: for it is immediately subjoined, "and Moses built an altar, and called the name of it *Jehovah-nissi.*" Moses, it is said, *επαιδευθη*, *was educated* in all the wisdom of the Egyptians,—in all the learning of which they were possessed: but it is manifest he had not learned of them any method of writing, otherwise there had been no want of God's act and assistance in writing the two Tables of the Law, no need of miraculous writing. Had Moses known this art, the Lord might have said to him as He doth often afterward: *Write thou these words*, Exod. xxxiv. 27. *Write on the stones the words of this law*, Deut. xxxi. 19. *Write you this song for you*, Deut. xxvii. 3. It may be said, God's writing the law was to give it a sanction; true; but why might it not also teach the first use of letters? unless it can be proved that they were in use prior to this transaction: but there are no vestiges of letters subsisting among other nations, till after the delivery of the law at mount Sinai: and as, then, God is said to have written the decalogue *with his own finger*; and, as after this time *writing* is always mentioned when a suitable occasion offers, I conclude, that God himself first taught the use of alphabetical characters to man. See *Dr. A. Bayly's Dissertations*.

JEWISH OR SACRED HEBREW CLASSICS.

יְהוָה צַבָּאוֹת

THE infinitely holy, omnipotent, omniscient, and incomprehensible LORD of Hosts, Fountain of wisdom, by whose inspiration *understanding* is given to the children of men.

DECALOGUE, or *Ten Commandments*, mentioned Exod. xx. 2-17, written *by the finger of God* upon two tablets of stone, A. M. 2513, B. C. 1491, probably the first writing in *alphabetical characters* ever exhibited to the world.

The following are the proofs that these tables were written not by the *command*, but by the *hand* of God himself.

“And the Lord said unto Moses, Come up to me into the mountain, and be thou there: and I will give thee tables of stone, and a law and commandments WHICH I HAVE WRITTEN, that thou mayest teach them.” Exod. xxiv. 12.

“And he gave unto Moses, upon mount Sinai, two tables of testimony, tables of stone, WRITTEN WITH THE FINGER OF GOD.” Exod. xxxi. 18.

“And Moses went down from the mount, and the two tables of the testimony were in his hand; the tables were written on both their sides. And the tables were THE WORK OF GOD; and the WRITING WAS THE WRITING OF GOD, graven upon the tables.” Exod. xxxii. 15, 16.

“These words, (*viz.* the ten commandments,) the Lord spake in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more, BUT HE WROTE THEM on two tables of stone.” Deut. v. 22.

If this were not the first specimen of alphabetical writing ever produced, (and that it was, is extremely probable,) it is without controversy *prior* to all other writings, whether sacred or profane.

Of all the books in the Old and New Testaments, this supreme Being may be said to be the author; as the writers spoke by his *immediate inspiration*.

No edition of the Decalogue in the original, has been published separately.

A. M. 2553.

MOSES,

B. C. 1451.

A descendant of the patriarch Jacob, by the tribe of Levi; was son of Amram and Jocabed, born in Egypt, A. M. 2433. He is author of the PENTATEUCH, or *five books*, which are still extant under his name, and form an essential part of that revelation given by the Most High, to the people or descendants of ISRAEL. This sacred code, Moses delivered complete to the Hebrews some time before his death, which happened in A. M. 2553, in the one hundred and twentieth year of his age. His writings, under the general title of תורת יהוה contain,—

1. GENESIS: Γενεσις, *Generation*, called in the Hebrew בראשית “*In the beginning*,” from its initial word. It contains an account of the creation of the world, and its first inhabitants; the original innocence and fall of man; the rise of religion; the invention of arts; the general corruption and degeneracy of mankind; the universal deluge; the re peopling and division of the earth; the origin of nations and kingdoms; and a particular history of the *patriarchs* from *Adam* down to the death of *Joseph*, including in the whole a period of 2369 years.

GENESIS, Heb. 4to. Paris, 1535. EDIT. PRINC.

———— in (English) metre, by *William Hunnis*, with marginal notes, 8vo. Lond. T. Marshe, 1578.

———— with the Commentary of *Calvin*, translated by *T. Tymme*, 4to. Lond. H. Middleton, 1578.

———— in the Bible of King James, fol. 1611.

2. EXODUS: Εξοδος, the *going out* or *departure*, because its principal subject relates to the *departure* of the descendants of Israel from Egypt, in which they had been detained, generally in a state of vassalage, for 430 years. Exod. xii. 40. It is called in Hebrew, ואלה שמות, “*These are the names*,” which are the words with which it commences. It contains a history of the oppression of the Israelites in Egypt; their escape and miraculous passage through the Red Sea, or Arabian Gulf; with their preservation and miraculous support in the deserts of Arabia; the promulgation of the law on mount Sinai, and the building of the TABERNACLE, or portable temple for the worship of the true God. It comprehends the transactions of one hundred and forty-five years.

EXODUS, Heb. 4to. Paris. 1536. EDIT. PRINC.

———— translated by *H. Ainsworth*, 4to. Lond. 1617.

———— King James's Bible, fol. 1611.

3. LEVITICUS, thus called because it principally concerns the laws and regulations relative to the Jewish *Levites* and priests. In Hebrew it is termed וִיקָרָא, "And he called;" this, as in the preceding case, being the *first* word in the book. It contains an account of the ceremonies to be observed in the offering of burnt sacrifices, meat, peace and sin offerings; the consecration of priests, together with the institution of the three great feasts of the Jews—*Pass-over*, *Pentecost*, and *Tabernacles*; with a variety of other ecclesiastical regulations. It seems to contain the history of what passed only during the *eight days* of the consecration of *Aaron* and his sons, which took place A. M. 2514.

No edition of the *original* published separately.

LEVITICUS, translated by *H. Ainsworth*, 1618.

———— best translation in King James's Bible, fol. 1611.

4. NUMBERS, so called from its containing an account of the *numbering* and marshalling the people of Israel in their passage through the *wilderness*, or deserts of Arabia. Like the preceding books it takes its name among the Hebrews from its *first* word, וִידַבֵּר, "And he spoke." In most Hebrew Bibles its running title is בְּמִדְבָּר, "In the wilderness," which is the *fifth* word from its commencement.

In this book a distinct account is given of the several stages of the Israelites' journey through the wilderness, the occurrences in the way, with an enumeration of the several laws and ordinances not mentioned in the preceding books. It comprehends the history of about thirty-eight years.

No separate edition of the *original*.

Best translation, King James's Bible, fol. 1611.

NUMBERS and DEUTERONOMY, translated by *H. Ainsworth*, 1619.

5. DEUTERONOMY, Δευτερονομιον, the *second Law*, because it seems to contain a *repetition* of the preceding laws, from which circumstance it has been termed by the Rabbins משנה, the *iteration* or *doubling*; but in Hebrew,

like the others, it takes its name from its commencement, אלה הדברים, "These are the words." It contains an account of what passed in the wilderness from the beginning of the eleventh month, to the seventh day of the twelfth month of the fortieth year after the departure of the Israelites from Egypt. In this book Moses *recapitulates* the different laws, &c., which he had before delivered to the people, with the addition of several new circumstances and important *illustrations*. It is concluded with an account of the *death of Moses*, which was probably added to the book either by *Joshua* or *Ezra*.

The EDITIO PRINCEPS of the PENTATEUCH, or *five books of Moses*, was published with the Hebrew Bible, printed Soncin. 1488, 2 vol. fol.

PENTATEUCH with the *Targum* of Onkelos, and Comment of Rab. *Sol. Jarchi*. Bonon. 1482, fol. The *first edition* published *separately*. It is found in every edition of the Hebrew Bible, and is probably most perfect in what is called the *Samaritan Pentateuch*, which contains the *same books* in Hebrew, with some important variations, written in the ancient Hebrew character, corruptly denominated the *Samaritan*.

FIRST TRANSLATION into English by *William Tindale*, printed at Marlborow, in the land of Hesse, by Hans Luft, 1530, and at Hamburgh, in the same year, 12mo. Extremely scarce. See Bishop *Newcome's* Historical View, pages 23 and 387.

Best translation, that in King James's Bible, fol. 1611.

A. M. 2570.

JOSHUA,

B. C. 1434.

The son of Nun, called by the Greeks *Jesus son of Navé*, was a Hebrew of the tribe of Ephraim, born about A. M. 2460. He was appointed to lead the Israelites into the promised land after the death of Moses, and was general of their hosts for twenty-six years, during which he subdued the Canaanites, Hittites, Hivites, Perizzites, Girgashites, Amorites, and Jebusites. His division of the lands of these conquered nations by lot to the Israelites is thought to have given the first idea of *geographical charts*. His book contains a history of the Israelites from the death of

Moses till the time of his own death, which happened in A. M. 2570, (or according to *Shuckford*, 2578,) and includes a period of about twenty-seven years. He died at the age of one hundred and ten years; and is generally reputed to be the author of the book which goes under his name.

The EDIT. PRINC. in the Hebrew Bible, printed Soncin. 1488, 2 vols. fol.

JOSHUÆ *Imperatoris Historia*, ab *Andrea Masio*, Heb. Gr. et Lat., fol., Antverp. Plantin. 1573, 4.

It has not been translated into English by *itself*. Best translation, that in King James's Bible, fol. 1611.

A. M. 2660.

JOB.

B. C. 1344.

This eminent man seems to have been a prince in the land of Uz or *Ausitis*, in East Edom, not far from Bozra, on the confines of Idumæa and Arabia. He is supposed by the general consent of antiquity to be the same with Jobab, mentioned 1 Chron. i. 34-44, where his genealogy is regularly deduced thus: Abraham, Isaac, Esau, Reuel, Zereth, and Jobab; so that he appears to be the fifth in a direct line from Abraham through Esau. An inscription at the close of this book, both in the Septuagint, and Arabic versions, confirms this chronology; and it has been received by most of the Greek and Latin fathers who have written upon the subject. According to this account, Job must have lived shortly after Moses, about A. M. 2600, and certainly after the giving of the law, as appears from his very frequent allusions to its customs and precepts. In chap. xxvi. 12. he evidently refers to the *passage of the Israelites through the Red Sea*. In chap. xxxi. 11. he says, "Adultery is a crime to be punished by the judges." A manifest allusion to Deut. xxii. 22. In chap. 1. we find him offering a *burnt-offering* for his children, lest they had ignorantly sinned against God. This is conformable to an express command, Lev. iv. 2, 3, and Num. xv. 25. In chap. xxxi. 26, he clears himself from *idolatry*, and appeals to his Maker, that "he had not lifted up his eyes to the sun nor to the moon, nor paid them any kind of adoration." This was expressly forbidden Deut,

xviii. 3, and particularly so in Deut. iv. 19, to which place Job seems to allude, as his words are almost verbatim with what is there written. These manifest references to the *law of Moses*, (and their number might be easily enlarged) are sufficient proofs that Job could not have lived, as some have imagined, *before* the giving of the law.

When or by *whom* the book was written that bears his name, it is impossible to say. It might have been written by himself, the two concluding verses excepted: but it is more likely that it was the work of *Elihu*, who bears so distinguished a part in it; or some other of Job's friends. I have no doubt, from the multitude of Arabic words in this book, that the original was written in the Arabic language, and afterward translated into Hebrew by a person who seems not to have been a perfect master of the latter tongue.

Job has been classed among the sacred poets; (see under POETÆ in the *Bibliographical Dictionary*;) and it must be acknowledged that the work is very highly poetical. St. Jerom groundlessly asserts that the whole book was originally written in *hexameter* verse. The *first two chapters*, which contain the *introduction*, and the *last eleven verses* of the forty-second chapter, which contain the *conclusion*, are in prose: the rest of the book is written in the *hemistich* or *poetic* form.

I have met with no separate edition of the book of Job in the fifteenth century. The EDIT. PRINC. was printed with the five *Megilloth* and *Daniel*, *Ezra* and *Paralip.* Neapol. 1487, 4to. A correct edition, with a very accurate Latin version, and a valuable commentary, was published by *Albert Schultens*, Lugd. Bat. 1737, 2 vols. 4to.

First English translation, in the Bible by *Myles Coverdale*, 1535, fol.

JOB, translated, with Arguments, Annotations, and Dialogues, a Colon. Agrippa. study of one month, fol. by *H. Broughton*, in his works. Lond. 1662.

The following GREEK and LATIN editions of *Job* are of considerable importance.

Liber JOBI, juxta veram Cod. Alexandrini lectionem, a *Patricio Junio*, Gr. fol. Lond. Typis Regiis, 1637.

———— Gr. fol. a *frisio*, Franc. 1663.

Liber JOBI, cum asteriscis et obelis, Lat. fol. Par. 1693.

The late Dr. *Mason Good*, has given an excellent translation of this book with a great variety of learned and useful notes.

A. M. 2947.

SAMUEL,

B. C. 1051.

Son of Elkanah and Hannah, of the tribe of Levi and family of Kohath, was born about A. M. 2849, and was a *prophet* and *judge*, or chief magistrate in Israel for many years. He was the *last* of the Israelitish *judges*, and by him was *Saul*, the *first King*, and *David*, the *second*, anointed. He died at the age of ninety-eight, A. M. 2947. He is generally allowed to have been the author of the book of JUDGES, and that of RUTH, and of the first book of SAMUEL (so called), at least of the twenty-four first chapters.

The book of JUDGES gives a succinct account of the Jewish *theocracy*, (in which persons termed JUDGES, acted as the prime ministers of God,) from the death of Joshua, A. M. 2570, till the death of Samson, A. M. 2887.

The first book of SAMUEL continues the subject till the death of Samuel, the last of the judges, in whom the divine theocracy ended: and adds the history of Saul's government, and concludes with his death, which happened about A. M. 2950.

The book of RUTH contains her history, and that of her kinsman and husband, *Boaz* of Bethlehem, from whom descended *Jesse*, who was the father of *David*.

Of these books no *separate* edition of consequence has ever been published.

The best translation of each will be found in King James's Bible, first printed in 1611.

A. M. 2990.

DAVID,

B. C. 1014.

Son of Jesse, of the tribe of Judah, was born, according to Archbishop Usher, A. M. 2919, before Christ 1085. He was the second of the Jewish kings, chosen and anointed in the life-time of Saul, whose son-in-law he

was, having married his daughter *Michal*. After a reign of *forty* years, in which he rendered Judea respectable or formidable to all the surrounding nations, established the worship of the true God, and accumulated immense riches, he died A. M. 2990, before Christ, 1014, in the seventy-first year of his age.

His book of *Psalms* is the only part of his writings which is preserved: one of the most sublime productions ever exhibited to the world: and the most perfect poetic composition to which perhaps the human genius can ever attain, even under a divine inspiration.

It should be observed, that in the book of *Psalms* as we now have them, besides those of David's composition, there are several others that are the work of different *inspired* writers: the whole making one hundred and fifty.

The EDIT. PRINC. of the HEBREW PSALTER, with *R. D. Kimchi's* Comment, was published Neap. 1477, 4to. According to some, the first part of the *Sacred Writings* printed in Hebrew. But previously to this, the ARBA TURIM of Rab. *Jac. ben Ascher* was printed Plebiase. (Piobe de Sacco,) 1470; and Rab. *Sol. Jarchi's* Comment on the PENTATEUCH was printed, Reg. 1475, fol.

The *first* edition in English of the whole Psalter was taken from the Latin version of *Bucer*, and printed at Strasb. by Fr. Foye, 1530, 12mo.

The *seven penitential Psalms* were printed long before, viz., in 1505, 12mo. Lond. by R. Pynson. There have been many metrical English translations of the book of *Psalms*. Those most in use are that by *Sternhold*, *Hopkins* and others, A. D. 1550, and that by *Brady* and *Tate*, first published Lond. 1696, 8vo. See my notes on this book.

The following are inspired writers of less note, who probably contributed the materials out of which the *historical books* of the Old Testament were afterward composed by some writer or writers unknown.

GAD and NATHAN, two prophets who were cotempo-

rary with David; and were the spiritual counsellors and directors of that prince. As it is said in 1 Chron. xxix. 29, that *Gad* and *Nathan* wrote the life of David, it is generally understood that they *finished* the first book of Samuel from chap. xxiv. left incomplete by Samuel, and that they *added* the whole of the second book, and the commencement of the first book of *KINGS*.

AHIJAH the prophet, *NATHAN* the prophet, and *IDDO* the seer, wrote the history of the acts of Solomon. 2 Chron. ix. 29.

SIHEMAIAH the prophet, and *IDDO* the seer, wrote the acts of Rehoboam. 2 Chron. xii. 15.

IDDO the prophet, wrote the acts of Abijah, Rehoboam's successor. 2 Chron. xiii. 22.

ISAIAH the prophet, wrote the acts of Uzziah, 2 Chron. xxvi. 22. and those of Hezekiah, *ibid.* xxxii. 32. These several persons probably contributed the facts out of which the books of *Kings* and *Chronicles* were afterward formed.

A. M. 3029.

SOLOMON,

B. C. 975.

Son of David and Bathsheba, born A. M. 2971, succeeded his father in the throne of Israel, A. M. 2987; was the most intelligent prince that ever lived, being, at first, supernaturally endued with wisdom from on high. He was the first that built a temple to the true God; but toward the close of his life he departed most foolishly from the worship he had established in the land, and became excessively idolatrous. He died about A. M. 3029.

Of his writings only three books remain.

1. *PROVERBS*, or wise maxims for the regulation of life.

PROVERBIA, cum Com. *Immanuel*, fol. sine ann. (sed Neap. 1487.) EDIT. PRINC.

PROVERBS, translated with notes by *B. Hodgson*, 4to. Oxford, 1788. The same author published *Ecclesiastes* in the same way, 4to. Oxford, 1790.

PROVERBS of Solomon, with notes critical and explanatory by the Rev. *George Holden*, 8vo. 1819.

2. ECCLESIASTES, Heb. et Lat. Basil. 1525.

———— *English*, by *Hugh Broughton*, 4to. 1605.

CHOHELETH, or the royal preacher, a poetical paraphrase of the book *Ecclesiastes*, 4to. Lond. 1778. A work of extraordinary merit.

3. CANTICA CANTICORUM. Not printed separately, but in every edition of the Hebrew Bible.

THE CANTICLES, or *Balades* of *Solomon*, in English metre, by *William Baldwin*, 4to. Lond. 1549.

THE SONG OF SONGS, by *Dr. J. Mason Good*, with critical and explanatory notes, 8vo. 1803. A work of much merit.

THE FIVE BOOKS OF SOLOMON, 12mo. Lond. E. Whit. church, 1549.

THE book of ECCLESIASTES has been generally attributed to Solomon, and stated to have been the first fruit of his repentance after his restoration from idolatry : but of such *restoration*, if it ever did take place, the Scriptures are totally silent. Indeed the book itself bears marks of a *later* date.

THE SONG OF SONGS, or, as it is termed in some old translations, the *Ballade of Ballades*, is supposed by the *Jews* to celebrate the deliverance of the Israelites out of Egypt, and their journeyings through the wilderness. By the *Christians* it is supposed to celebrate the mystical union between Christ and his church : and by some *learned men* it is considered as the epithalamium or marriage song composed by Solomon on his marriage with the daughter of Pharaoh, king of Egypt. It is a very fine eastern ode, and has been variously interpreted.

THE poems of *Jayadeva*, an ancient Hindoo poet, are very similar, both in construction and phraseology, to the book of Canticles. The only rational and consistent general view of this poem I have ever met with is that of *Mr. Harmer*, in his “*Outlines of a new Commentary on Solomon’s Song*, drawn by the help of instructions from the East.” 8vo. Lond. 1768. An excellent work.

THE best translation of these three books, on the whole, is that found in our common English Bibles. See my Notes on these books.

A. M. 3179.

HOSEA,

B. C. 825.

Son of Beeri, who was, according to the rabbins, prince of the tribe of Reuben, seems to have flourished about eight hundred years before Christ, and is allowed to be the most ancient of all the regular prophets. He prophesied after the division of the kingdom of Israel and Judah. He inveighs strongly against the idolatry and total corruption of the former, and foretels their captivity.

De Rossi mentions a fragment of a remarkable edition of this prophet, printed in the fifteenth century; but besides this I do not find any separate early edition.

OSEE PROPHEETIA, a *Sancte Pagnino*, cum Com. Heb. Lat. &c. 4to. Leid. 1521.

———— a *Phillippo*, cum *obelis et asteriscis*, ex Cod. Rupifucaldino, Gr. fol. Paris, 1636. This curious edition in Greek contains only the first four chapters.

Best English translation, among the MINOR PROPHETS, by Bishop *Newcome*, 4to. Dublin, 1785.

A. M. 3328.

ISAIAH,

B. C. 676.

The son of Amots, (who is supposed by the rabbins, but without ground, to have been son of Joash, and brother to Amaziah, kings of Judah,) flourished after *Hosea*, about six hundred and seventy-six years before Christ. He was the most eminent of all the Jewish prophets, and is styled by *Grotius* the *Demosthenes of the Hebrews*. For sublime imagery and elegant diction, this prophet's works are allowed by competent judges to surpass every other production of the human mind. Many suppose that the superior elegance of his compositions is owing to his having been *bred up in a court*, and having the advantage of conversing with men of the greatest parts and elocution. But first, it cannot be proved that he was of the blood royal of Judah, or bred up in a court at all. Secondly, if it could, there is no evidence that the court was more polished than any other department of society in those times: and thirdly, himself informs us that he owed all his peculiar excellences to divine inspiration. "The Lord God" said he, "hath given me the tongue of

the learned, that I should know how to speak a word in season; he waketh morning by morning, he waketh my ear to hear as the learned," ch. iv. 4. Those who attribute his superior excellences to his court education derogate greatly from the honour of that inspiration of the Almighty which gave him understanding. This prophet has spoken so clearly of the person, incarnation, suffering, death, and consequent glory of the Messiah, that he has been styled by some of the ancients the *fifth evangelist*. According to the whole current of antiquity, he was *sawn asunder* by the impious king Manasseh.

Not published *separately* in the fifteenth century.

PROPHETÆ PRIORES, cum Comment. *Kimchi*, Soncin. 1486.

ISAIAS et JEREMIAS, cum Com. *Kimchi*, fol. Ulyssiss. 1492.

ISAYE, translated by *George Joy*, 12mo. Strazburg, Beckeneth, Balthassar, 1531. EDIT. PRINC.

ISAIAH, with Notes, translated by Bishop *Lowth*, 4to. London, 1779. A work honourable both to true religion and sound literature. This is, beyond a doubt, the best English translation of this prophet.

A. M. 3200.

JONAH,

B. C. 800.

The son of Amittai, a native of Gathhepher, in Galilee; contemporary with Amos. His book gives a very curious and interesting account of his commission to prophesy against *Nineveh*; his attempt to flee to Tarsus; his being thrown overboard and swallowed by a great fish, (probably a shark,) in whose stomach he was marvellously preserved by the Lord three days and three nights, and afterward cast on shore, as a type of our Lord's burial and resurrection; his prophesying afterward against *Nineveh*, which produced a universal reformation, in a large city twenty-five leagues in circumference, according to *Diodorus Siculus*.

JONÆ *Prophetia*, Heb. Chal. Gr. et Lat. 12mo. Froben. Basil. 1524. EDIT. PRINC.

—— a *Seb. Munstero*, Gr. 8vo. Bas. 1525.

—— Heb. Gr. et Lat. 8vo. Bas. 1545.

JONÆ *Prophetia*, Gr. 8vo. Helmstadii, 1580.

—— Gr. 8vo. Magdeburgi, 1607.

—— Heb. Lat. &c. a *Leusden*, 8vo. Traj. 1656 and 1692.

The *Prophet JONAS*, 8vo. no date nor place, but about 1538, first edition in English. See him also with Bishop *Newcome's MINOR PROPHETS*, mentioned before.

A. M. 3215.

AMOS,

B. C. 789.

A herdsman of Tekoa, a small town about four miles southward of Jerusalem. His time is very uncertain; some supposing him to have flourished six hundred and sixty years before Christ, others eight hundred and upward: *above*, I have followed the most probable opinion. He boldly reprov'd Israel and Judah for their many and aggravated crimes; foretold the death of Zedekiah; the invasion of Israel by Phul and Tiglath-pileser, kings of Assyria, and the captivity and return of the ten tribes.

I have met with no edition of this prophet published *separately*. See his prophecies among the *MINOR PROPHETS*, by Bishop *Newcome*, 4to. Dub. 1785.

A. M. 3254.

JOEL,

B. C. 750.

Son of Pethuel, supposed to be of the tribe of Reuben, and city of Betharan. When he lived is very uncertain; but the most probable opinion is that he delivered his prophecies about seven hundred and fifty years before Christ. He reproves the Israelites for their idolatry, and gives a highly animated, and indeed astonishing description of an army of locusts, which God should send on the land as a scourge for its iniquity. All his images are highly correct and descriptive.

I find no early separate edition of this prophet.

JOELIS *Prophetia*, a *Leusden*, Heb. Lat. &c. 8vo. Traject. 1657. With OBADIAH.

—— a *Jo. Drachonita*, Heb. Gr. et Lat. fol. Vitteburgæ, 1565. With *Michah*, *Zachariah*, and *Malachi*.

JOEL, with Notes, by Dr. S. *Chandler*, 4to. London, 1735.

JOEL, among the MINOR PROPHETS, by Bishop *Newcome*, 4to. Dub. 1785.

A. M. 3300. NAHUM, B. C. 704.

Was a native of Elkoshai, or Elkosh, a little village of Galilee, the ruins of which remained in the time of St. Jerom. When this prophet lived is very uncertain; probably about seven hundred years before Christ. The subject of his prophecy is the destruction of Nineveh, which was verified in the siege of that city by Astyages, in the year of the world 3378, nearly one hundred years after the prediction. His style is bold, figurative, and dignified, and is superior to that of most of the prophets.

Not published *separately*. See him as above.

A. M. 3320. MICAH, B. C. 680.

Of whose family nothing certain is known, was a Morasthite, or of Moresa, a village near Eleutheropolis, in the south of Judah, flourished about six hundred and eighty years before Christ. He had seen the prophecies of Isaiah, and has introduced whole passages verbatim into his own: Compare Isai. ii. 2. with Mic. iv. 1. and Isai. xli. 15. with Mic. iv. 13. He foretold the ruin of Samaria by Salmaneser; the troubles of Jerusalem by Sennacherib; the captivity of the ten tribes, their return, &c., &c.

MICHEE *Prophetia*, Heb. Gr. et Lat. a Jo. *Drachonita*, fol. Vitteburgæ, 1565.

No edition in English printed *separately*. See Bishop *Newcome's* MINOR PROPHETS.

A. M. 3344. TOBIT, B. C. 660.

Tobiah, or *Tobias*, son of Tobiel, of the tribe of Naphtali, is supposed to have lived about six hundred and sixty years before Christ. The history of this man is found among the apocryphal writings, but was probably written in Hebrew or Chaldee at a very early period: the original is now lost.

It was published in *Latin* at Vienna, 1523, 4to. and in *Greek* by *Drusius*, 4to. Franc. 1591. It exists in the fourth volume of the London Polyglott, in a double Hebrew version, the first by *Fagius*, and the second by *Munster*, accompanied with the *Vulgate* Latin, the Greek version of the *Septuagint*, and a literal translation of the latter into *Syriac*.

A. M. 3354. ELIAKIM the *High Priest*, B. C. 650.

Lived about six hundred and fifty years before Christ, and is only mentioned here, because he is supposed to have been the author of the book of *Judith*, found among the apocryphal books in the London Polyglott, vol. iv. in Latin, Greek, and Syriac. Published before at Antwerp, by *Plantin*, Gr. and Lat. fol. 1584, and by *Raphelengius*, 8vo. 1608 and 1613.

No *separate* edition in English.

A. M. 3374. ZEPHANIAH, B. C. 630.

Son of Cushi, and grandson of Gedaliah, was, according to Epiphanius, of the tribe of Simeon. He prophesied about six hundred and thirty years before Christ, about the beginning of Josiah's reign; and strongly reprov'd the Jews for their transgressions, and foretold the destruction of Nineveh.

His work does not exist in a *separate* edition.

A. M. 3404. HABAKKUK. B. C. 600.

Of this prophet very little is known: he is supposed to have been of the tribe of Simeon, and a native of Bethzacar; and to have lived under the captivity, about six hundred years before Christ. He foretold the terrible desolation of the Jews by the Chaldeans, which he lived to see;—the conquests of Nebuchadnezzar, his madness and death, and the evils which should afterward befall the Chaldeans.

The third chapter of this book is a song or prayer to God, whose majesty the prophet describes with the utmost grandeur and sublimity of expression.

Not published *separately*, either in the *original* or in *English*. See Bishop *Newcome's* MINOR PROPHETS.

A. M. 3417.

OBADIAH,

B. C. 587.

Is supposed by some to have been the same with the governor of Ahab's house who concealed and fed one hundred prophets whom Jezebel would have destroyed. 1 Kings xviii. 3, &c. This is very unlikely; and yet nothing much more satisfactory can be offered on the subject. Calmet seems to think it very probable he was cotemporary with *Jeremiah*, about five hundred and eighty-seven years before Christ. His prophecy is very short, and contains a strong invective against the Edomites and others, confederated against Israel.

ABDIE *Prophetia*, Heb. Lat. &c. 8vo. Traject. 1657. See with *Joel* above.

Best translation, among the MINOR PROPHETS, by Bishop *Newcome*, 4to. Dub. 1785.

A. M. 3417.

JEREMIAH,

B. C. 587.

Son of Hilkiah, of the sacerdotal race, was a native of Anathoth, a village in the tribe of Benjamin; and flourished about six hundred years before our Lord, and prophesied forty-one years in the reigns of Josiah, Jehoiakim, and Zedekiah, kings of Judah. The principal subject of his various prophecies is, the iniquity of Judah, and the punishment which God was to inflict on them by Nebuchadnezzar and the Chaldeans. He is author also of the *Threni* or *Lamentations*, in which he deplores the ruin of Judea by the Chaldeans. It is an exquisitely finished poem, in which agony and distress are described by the most affecting and appropriate images.

JEREMIAS, Heb. & Hispan. 4to. Thessal. 1569.

The only *separate* edition I find of this prophet's work, in the original.

HIEREMĪE *Threni*, a *Sebast. Munstero*, Heb. Gr. et Lat. 8vo. Bas. 1552.

—— cum Comment. *Galante et Sohev*. Heb. 4to. Ven. 1589.

JEREMY the *Prophet*, with the song of Moses, translated by *George Joy* in the month of May, 8vo. 1534.

The WAILINGS (i. e. Lamentations) of the prophet **HIEREMIAH**, done into English verse by *Geo. Drant*, Lon. Thomas Marshe, 1566.

The Lamentations of **JEREMY**, with Notes by *Hugh Broughton*, no place, nor printer's name, 4to. 1608.

Threni JEREMĪE, *philologicè et criticè illustrati*, a *J. H. Pareau*, 8vo. L. Bat. 1790. A learned work.

JEREMIAH, with Notes by *Blayney*, 4to. Oxford, 1784.

JEREMIE, *traduit sur le Texte original accompagni de Notes explicative, historique, et critiques*, par *Jean George Dahler*, Strasbourg, 8vo. 1825. A very judicious work, and a good help to understand the mind of this prophet.

A. M. 3401.

BARUCH,

B. C. 603.

Son of Neriah, of the tribe of Judah, was the disciple or amanuensis of the prophet Jeremiah. A work, justly ranked among the apocryphal books, is attributed to this author, but when or by whom written, is utterly unknown. The time fixed by *Calmet* is that above. It is found in Latin (Vulgate,) Greek, (Septuagint,) Syriac, and Arabic, in the fourth volume of the London Polyglott; and in Lat. ex. vet. MSS. a *Jos. Maria Caro*, 4to. Romæ, 1688.

A. M. 3430.

EZEKIEL,

B. C. 574.

Son of Buzi, of the house of Aaron, was carried captive to Babylon by Nebuchadnezzar, with Jehoiakim, king of Judah. He began to prophesy about A. M. 3409, five hundred and ninety-five years before our Lord, and continued twenty-one years during the captivity. He predicted the taking of Jerusalem by the Chaldeans, and the subsequent captivity and ruin of its inhabitants; God's judgments against Tyre; the return from the captivity;

rebuilding of the city and temple; the coming of the Messiah, and the flourishing state of his kingdom. His work contains many very abstruse mysteries, which are extremely difficult to be understood. But it abounds with fine sentences, rich comparisons, and shows a great deal of learning in profane matters. It is said that when the Rabbi Chananiah undertook to elucidate all the difficulties of even a part of this book, he required from the Jews three hundred tons of oil for the use of his lamp while he should be engaged in it!

There has been no *separate* edition of the Hebrew *original* published any where, the book never having been in so much estimation among either the Jews or Christians as several others, principally because of its abstruseness.

EZEKIEL, with Notes, translated by Bishop Newcome, Dublin and London, 4to. 1788. A useful work.

A. M. 3467.

DANIEL,

B. C. 537.

Surnamed in Babylon, whither he was carried captive, *Belteshazzar*, was one of the princes of Judah, and of the royal family of David, Dan. i. 3. but of his *immediate* predecessors nothing certain is known. He became a captive when very young, in the fourth year of Jehoiakim, king of Judah, about A. M. 3398, before Christ 606. The eminent stations he filled, and the great reputation he had in Babylon, are well known. His prophecies of the ruin of the four empires, the Chaldean, Persian, Grecian, and Roman; the persecutions of the Jews by Antiochus Epiphanes; the victories of the Asmoneans or Maccabees; the rise and progress of Alexander the Great; the defeat of Darius Codomanus, and the advent of the Messiah, are so accurately, precisely, and definitively expressed, that it is utterly impossible to apply these predictions to any other events. In no age of the world did God ever give such completely defined intimations of his will to any man, relative to widely distant events, as he did to Daniel. Of him Sir Isaac Newton said,—“Daniel is most distinct in order of time, and easiest to be understood; and, therefore, in those things which relate to the

last times, he must be made the key to the rest." He prophesied at different intervals in Babylon for sixty-nine or seventy years. It is believed that he died in Chaldea, about A. M. 3467, not having thought proper to take advantage of the permission granted by Cyrus to the Jews, of returning to their own country.

The book of Daniel is written in *Hebrew* and *Chaldee*. Chap. ii. verse 4, to the end of chap. vii. inclusive, is all written in *Chaldee*; the preceding and subsequent parts of the book are in *Hebrew*.

DANIEL, with *Job*, the *Megilloth*, *Ezra*, and *Chronicles*, were published Neapoli, 4to. maj. 1487. A very rare and invaluable edition.

———— Heb. et Lat. 8vo. Witteb. 1525.

———— cum Com. *Alseck*, 4to. Saphet. 1568.

———— secundum LXX. a *Phil. Melancthone* ex Græco *Theodotionis*, Gr. 8vo. Francof. 1546. The first *separate* edition in *Greek*.

DANIEL, his Chaldic visions and his Ebrew translated after the original; by *Hugh Broughton*, 4to. Lond. Rich. Field, 1596. The first *separate* edition in *English*; reprinted by Gab. Simson, 4to. Lond. 1597; and 4to. Hahnau, Dan. Aubri, 1607.

DANIEL, with Notes, translated by *Thomas Wintle*, 4to. Oxford, 1792.

See him in Bishop *Newcome's* MINOR PROPHEETS.

A. M. 3485. MORDECAI or MARDOCHEUS, B. C. 519.

Son of Jair, of the race of Saul, and one of the chief of the tribe of Benjamin, was carried captive to Babylon with Jehoiachin, king of Judah, about A. M. 3405. He brought up his niece Edessa, Hadassa, or *Esther*, who, in the course of an especial providence, became spouse to Ahasuerus (Artaxerxes Longimanus,) and was the means of saving the whole Jewish people from being exterminated by the malice of Haman, prime minister to the Persian monarch. He is generally allowed to be the author of the book of *ESTHER*, which is thought to have been written about five hundred and nineteen years before the Christian era.

ESTHER, cum Com. R. *Eliaz. Aschenazi*, 4to. Crem. 1576.

—— cum vers. Com. Judæo-German, 4to. Cracov. 1590.

—— Heb. et Chald. cum Com. *Jarchi*, 4to. Amstel. 1734.

The book of *Esther* was, I think, never published *separately* in *English*.

A. M. 3484. HAGGAI, B. C. 520.

Is thought to have been born in Babylon during the captivity, about A. M. 3457, before our Lord 547. It is this prophet who, by the command of God, (Ezra v. 1. &c.) exhorted the Jews after their return from the captivity to finish the rebuilding of the temple, which had been interrupted for *fourteen* years.

AGGÆI *Prophetia*, a *Joan. Eckio*, Heb. Gr. et Lat. 8vo. Salingiaci, 1538.

Never published *separately* in *English*. See him among the MINOR PROPHETS, by Bishop *Newcome*, 4to. Dub. 1785.

A. M. 3484. ZACHARIAH, B. C. 520.

Son of Barachiah, and grandson of Iddo, returned from Babylon with Zerubbabel, and began to prophesy in the second year of Darius Hystaspes, A. M. 3484, before Christ 520. His prophecy contains a great variety of very curious particulars relative to the re-establishment of Judah; the operations of the Persians, Greeks, Egyptians and Syrians; the wars of Antiochus, and the victories of the Maccabees; the advent of Jesus Christ, and the flourishing state of his spiritual kingdom.

ZACHARIE *Prophetia*, a *Jo. Drachonita*, Heb. Gr. et Lat. fol. Witteburg. 1565.

ZACHARIAH, a new translation, with Notes critical, philological, and explanatory, by *B. Blaney*, D. D. 4to. 1797. An accurate and valuable work. See the MINOR PROPHETS, by Bishop *Newcome*.

A. M. 3524.

MALACHI,

B. C. 480.

The last prophetic book in our common Bibles, goes under this name, but who the author of it was no man knows. As Malachi מלאכי signifies *my angel* or *messenger*, some have supposed that it is not a proper name, but a *generic* one, signifying the *angel* or *messenger of the Lord*. It is allowed that the prophecy which goes under this name, was delivered after those of Haggai and Zachariah, probably about A. M. 3524, before Christ 480 ; some bring him down eighty years lower. The principal subject of his prophecy is the disorders of the Jews after their return from the captivity ; and a prediction of the advent of the Messiah.

MALACHIÆ *Prophetia*, ab. *Elia Huttero*, Heb. Gr. et Lat. 4to. Norimb. 1601.

Not published *separately* in *English*. See Bishop Newcome's MINOR PROPHETS.

A. M. 3559.

EZRA,

B. C. 445.

Son of Seraiah, a priest, was one of the captive Israelites in Babylon. In the seventh year of Artaxerxes Longimanus, A. M. 3546, he was appointed by that prince, head or captain of those who returned from the captivity, and had a full commission given him to settle the church and state of the Jews, according to the laws and institutions of Moses. This he executed in a most faithful and effectual manner, and continued governor of the Jews till the arrival of Nehemiah, who was appointed to the secular government by Artaxerxes ; after this he seems to have taken the management only of spiritual affairs.

By the universal consent of antiquity, Ezra is allowed to have been the restorer, collector, and publisher of the whole canon of the Old Testament scriptures, which had existed before only in separate parcels ; and had suffered much from the ignorance and carelessness of transcribers.

First—He corrected, under the divine inspiration, all the errors which had crept into the sacred text.

Secondly—He collected all the books, and arranged them in proper order.

Thirdly—He *added* in several places what was necessary to complete the sense.

Fourthly—He changed the whole names of places that were grown obsolete, and inserted those by which they were then known.

And *Fifthly*—He wrote out the whole in the Chaldee character, as being best known to the Jews of that time, who had lost the knowledge of the ancient Hebrew language and character during their seventy years' captivity in Babylon. The primitive Hebrew character was that which is now erroneously termed the *Samaritan*.

Ezra is supposed to have lived nearly one hundred and twenty years, and to have written this book toward the close of his life, which was probably about A. M. 3559, before Christ 445. He is supposed also to have written the two books of *Chronicles*, which contain an abridgment of the sacred history from the commencement of the Jewish nation to their first return from captivity. The book of Ezra comprehends the transactions of about eighty or ninety years. It includes the history of the Jews from the time of the edict of Cyrus for their return, to the twentieth year of Darius Longimanus—the number of Jews who returned—Cyrus's proclamation for the rebuilding of the temple—the laying of its foundation—the separation of the Jews from heathenish connections, &c.

Of this book, chap. iv. from verse 8, to chap. vii. verse 27, inclusive, are written in *Chaldee*, the rest in *Hebrew*.

I do not find that the original has ever been published *separately*, nor has it had any separate *English* translation.

A. M. 3595.

NEHEMIAH,

B. C. 409.

Son of Hachaliah, was born at Babylon during the captivity, and seems to have been of an illustrious family, as he was made cup-bearer to the king of Persia. Some think that it was in consequence of this appointment that he was called the *Tirshita*, תִּרְשִׁיטָא which may be compounded of תִּר to *go round*, and שָׁט to *drink*, which is analogous to the *sakee* or *cup-bearer* of the Persians;

others think it means *Censor* or *Governor*, but the etymology is very uncertain.

Having one day expressed his concern to the Persian monarch relative to the desolate state of Jerusalem and the temple, the rebuilding of which had been interrupted, he received a commission from the king to go up and expedite the work, with letters to the governors beyond the Euphrates to furnish him with all necessary succours. This commission appears to have been granted about A. M. 3559. Having arrived at Jerusalem, he began the building of the walls, which he finished in fifty-two days; reformed many abuses that had crept in among the people; completed the reformation which Ezra had begun, and wrote a circumstantial account of all his operations in the book that bears his name. The last act of his government was in the year 3595, forty-nine years after the reformation had been begun by Ezra. It is necessary to observe that he returned to Babylon, according to his promise, A. M. 3571, (see chap. xiii. 6,) when he had been absent about twelve or thirteen years; but, after a short stay, he obtained leave to return to Jerusalem.

Nehemiah appears to have been a person of a most generous, noble, and disinterested mind; his book is written with great simplicity, the facts being all detailed with that minuteness and circumstantial description which show his zeal for the good of his countrymen, and his inviolable attachment to truth. The books of Ezra and Nehemiah were considered by many of the ancients as one work; and as such they were esteemed by the Masorites, who enumerate their chapters, verses, and letters in *one sum*.

I know not that any *separate* editions, either of the originals or of an *English* translation, have ever been published.

MASORITES, see after MACCABEES, p. 46.

Bishop *Newcome* gives a different account, in some particulars, of the chronological succession of the Twelve MINOR PROPHETS.

1. JONAH prophesied between 823 B. C. and 783 B. C.

in the reign of Jeroboam II. king of Israel. See *2 Kings* xiv. 25.

2. AMOS prophesied from about 823 B. C. to about 758 B. C. in the reign of Uzziah, king of Judah, and in that of Jeroboam II. king of Israel. See *Amos* i. 1.

3. HOSEA flourished from about 790 B. C. to about 724 B. C. in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah; and in that of Jeroboam II. king of Israel. See *Hos.* i. 1.

4. MICAH flourished between 757 B. C. and 698 B. C. in the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah. See *Mic.* i. 1.

5. NAHUM is supposed to have prophesied between 720 B. C. and 698 B. C. in the reign of Hezekiah.

6. JOEL is supposed to have prophesied between 697 B. C. and 660 B. C. in the reign of Manasseh.

7. ZEPHANIAH prophesied between 640 B. C. and 609 B. C. in the reign of Josiah. See *Zeph.* i. 1.

8. HABAKKUK is thought to have prophesied between 606 B. C. and 598 B. C. in the reign of Jehoiakim.

9. OBADIAH prophesied soon after 587 B. C. between the taking of Jerusalem by Nebuchadnezzar, and the destruction of the Edomites by the same prince.

10. HAGGAI prophesied about 520 B. C. after the return from Babylon. See *Hag.* i. 1.

11. ZECHARIAH prophesied from 520 B. C. to about 518 B. C. and was cotemporary with Haggai. See *Zech.* i. 1.

12. MALACHI is generally believed to have prophesied about 436 years before Christ.

13. DANIEL may be added here. He prophesied under the captivity after Zedekiah.

The SUCCESSION of Prophets in the Patriarchal and Jewish Churches is well worthy of note. See the Introduction to my Notes on *Isaiah*, p. 2, &c.

A. M. 3717. The SEPTUAGINT or LXXII. *interpreters.* B. C. 287.

Ptolemy Philadelphus, king of Egypt, having erected a grand library at Alexandria, which he intended to enrich with all the curious and important works of antiquity,

sent to Eleazar the high priest, for a copy of the Jewish Scriptures, and persons qualified to translate them into Greek. According to the tradition, *two* persons were chosen out of each of the twelve tribes, well skilled both in Hebrew and Greek, and sent to Alexandria, where, having undertaken the work, they were sent to the island of *Pharus*, adjoining to Alexandria, where they completed it in seventy-two days to the king's satisfaction: and for recompense each received three rich garments, two talents of gold, and a cup of gold of a talent weight; besides three talents a-piece in silver which they received at their first coming. This was not the only expense attending this Version, for, in order to procure a correct copy of the Law from the high priest, Ptolemy was persuaded to release 198,000 Jews, men, women, and children, who had been captives in Egypt! This is the substance of the account given by *Aristæus*, a hellenistic Jew, but worthy of little credit. This Version was completed about A. M. 3717, before Christ 287, or according to Archbishop Usher, A. M. 3727. It is probable that at first only the *five books of Moses* were translated; and that, at different times, and by different hands, the other books were added, which being attached to the Septuagint version of the *Law*, which was deservedly held in great esteem, became afterward incorporated with it, and passed in process of time for the work of the seventy-two interpreters.

This version was used by all the hellenistic Jews, *i. e.* those who sojourned in Grecian provinces and spoke the Greek language, from the time of its formation, till after the incarnation of our Lord: and continued to be in the highest estimation among them, and also those of Judea, till they found it to be a powerful auxiliary to the Christians: then they began to disuse it, and formed another for themselves, which shall be noticed in its place. It is this version, and not the Hebrew original, from which our Lord and his apostles in general quote, and which in the first ages of Christianity held a high and honourable rank.

The first *printed* edition of this work is that in the *Complutensian Polyglott*, Compluti, 1514—1517, 6 vols. fol. not *published* till 1522.

But *Aldus Manutius* published an edition, Venet. fol. 1518, which was the first copy the public received from the *press*.

Doctor Holmes has begun to publish an edition at Oxford. The *first* volume, containing the Pentateuch, was finished in 1804, fol. Should the edition be completed, which is going on very languidly, ever since the death of the projector, which completion every friend to religion and literature must ardently desire; it will far exceed every thing of the kind yet published. See the description of this and other editions of the Septuagint, in BIBLIOGR. DICT. tit. BIBLIA. *Græca*.

No part of this venerable version was ever translated into English, except some of the *prose psalms* in the Common Prayer book. Some of the ancients have asserted that there was a Greek version of the Scriptures in use before the birth of Alexander the Great, i. e. three hundred and fifty-six years before the Christian era; but that the translation procured by Ptolemy Philadelphus was the more correct and perfect. See *Prideaux*, vol. iii. p. 43. edit. 1725.

A. M. 3809. JESUS, and *Jesus*, son of *Sirach*, his grandson, B. C. 195.

A Jew, of whose family, &c. nothing certain is known. He is author of an excellent collection of moral sentences and maxims, entitled *Ecclesiasticus*; found in every collection of those uncanonical books called *Apocrypha*. The original was written in Hebrew in the time of Onias the third; who became high priest in the one hundred and ninety-fifth year before Christ; and was translated into Greek and published by *Jesus*, son of *Sirach*, grandson to the author, in the thirty-eighth year of *Ptolemy Physcon*, one hundred and thirty-two years before the Christian era.

JESU filii SIRACH *Sententiæ*, Gr. 8vo. Lips. 1550.

———— a *Joach. Camerario*, Gr. 8vo. Basil. 1551 and 1555.

———— a *Brunsvicense*, Gr. et Lat. 8vo. Helmstad. 1580.

JESU *fili* a *Joan. Drusio*, Gr. et Lat. 4to. Franc. 1596.
 ——— ab *Hæschelio*, Gr. et Lat. 8vo. Aug. Vind.
 1604.

——— a *Joach. Camerario*, (under the title ECCLESIASTICUS,) Gr. 8vo. Lips. 1682.

LIBER ECCLESIASTICUS, the *Book of the Church*; or ECCLESIASTICUS, translated from the Latin Vulgate, by *Luke Howard*, F. R. S. London, 1827, 8vo. Mr. *Howard* has collated his translation with the Greek Text, and has faithfully, and honourably to himself, completed his work, which in merit is far beyond the version appended to our common Bibles, executed by King James' translators.

I have not met with an English version of the Apocryphal books older than that printed by William Seres, 12mo. Lond. 1549.

The *fyve bokes* of SOLOMON and of JESUS, the *sonne* of SYRACH, 12mo. Lond. Copeland, 1550. See after MACCABEES.

A. M. 3864. BOOK OF WISDOM. B. C. 140.

Author unknown; probably some hellenistic Jew who lived a little before the *Asmoneans*. The book is divided into two parts; the first is a description and encomium of wisdom in general; the second extols the *wisdom of God*, and those who honour him; and points out the folly of the wicked. Some of the ancients have attributed this work to Philo Judæus, or Philo of Alexandria; but the opinion is destitute of sufficient proofs.

SAPIENTIA, Gr. 4to. Paris, 1566.

——— Gr. fol. Amstel. 1698.

For the *first English version* see above.

The MACCABEES,

From A. M. 3836 to 3869. B. C. from 168 to 135.

JUDAS the son of *Matthias*, who was the first successful opposer of *Antiochus Epiphanes*, succeeded his father as captain of the people, during the persecution raised

against his countrymen by the Syrians. How the epithet *Maccabees* became applied to him and his successors is not certainly known. It is generally thought, however, that it originated from the motto on their ensigns, which was taken from Exod. xv. 11.

מִי כַמֶּנֶה בְּאֵלִים יְהוָה

Who among the gods is like unto thee, O Jehovah!

The initial letters of the words when put together making מַכְבִּי, which was probably all that was painted on the ensign; in the same manner as *Senatus Populusque Romanus*—The senate and people of Rome,—was anciently expressed on their ensigns by the initial letters S. P. Q. R. Hence all who fought under the banner of Judas were styled *Maccabees* or *Maccabeans*: but this derivation labours under difficulties.

The *first book* of the *Maccabees*, which, as Dr. *Prideaux* observes, is a very accurate and excellent history, and comes the nearest to the style of the sacred historical writings of any extant, was written originally in the *Chaldee* language, in which it was extant in the time of St. *Jerom.* The author of it is supposed to have been *John Hyrcanus*, son of *Simon*, who was prince and high priest of the Jews nearly thirty years; and began his government at the time this history ends; about *one hundred and thirty-five years* before Christ.

The *second book* of *Maccabees* is much less accurate, and of much less importance. It begins with two epistles sent from the Jews of Jerusalem to the Jews of Alexandria, inviting them to celebrate the dedication of the new altar erected by Judas Maccabæus. The first letter was written *one hundred and forty-four years* before Christ, and the second *one hundred and twenty-five*. The whole book is an abridgment of a work in five books, by a hellenistic Jew of Cyrene, called *Jason*.

The *third book* of *Maccabees*, in order of time, precedes the other two, as it relates the history of the persecution raised by *Ptolemy Philopater* against the Jews of Egypt; which took place in the *two hundred and sixteenth year* before Christ.

The *fourth book* of the *Maccabees* is only *Josephus'* account of the *martyrs* that suffered under *Antiochus Epiphanes*, B. C. 167.

Primus liber MACCABEORUM, qui HASMONEORUM dicitur, a Jo. Drusio, Gr. 4to. Franc. 1600.

MACCABEORUM libri tres, Gr. et Lat. fol. Antv. Plant. 1584; with other apocryphal books: and 8vo. Rapheleng. 1608 and 1613.

The first, second, and third books of Maccabees are extant in the London Polyglott, vol. iv. in Latin, Greek, and Syriac; the *Latin* is the *Vulgate*, and the *Greek* the *Septuagint* version: the *Syriac* seems to be a translation from the *Greek*. Added to these, there is an *Arabic* version of the second book only, with a *Latin* translation.

The two first books were printed with the *Apocrypha*, 12mo. Lond. W. Seres, 1549.

The Thyrde bokes of the Machabees not found in the Hebrew canon, but translated out of the Greke into Latin, 4to. Lond. Gualter Lynne, 1550, and ditto, 12mo.

The third book of Maccabees was, I believe, first added to Matthews's Bible, by Edmond Becke, and printed at London, by John Daye, 1551, fol.

A critical Commentary upon the Apocryphal books, viz. Wisdom, Ecclesiasticus, Tobit, Judith, Baruch, Susanna, and Bell and the Dragon. Also a dissertation upon the books of the Maccabees, and of Esdras, by R. Arnold, B. D. A new edition, corrected by J. R. Pitman, M. A. 4to. London, 1822. A valuable work.

The MASORITES,

From A. M. 3555. B. C. 449. to A. D. 1030.

The word מסורה from מטר to deliver from one to another signifies nearly the same as *tradition*; and hence those Jewish critics who arose shortly after the time of Ezra, had the name of *Masorites*, because they professed to deliver the Scriptures to posterity in that state of purity in which they were found previously to the Babylonish captivity. As during this captivity the knowledge of the Hebrew was nearly lost, because it ceased to be commonly spoken; the business of the *Masorites* was to write out copies of the Hebrew scriptures, to criticise upon them, and also to preserve and teach the true method of reading them. By these critics the vowel points were, in all pro-

bability, added, in order more effectually to fix the ancient method of pronunciation, and to distinguish those *increased meanings* of the same word which use had established, and which not being expressed by any different or additional *letter*, were liable to be mistaken. Hence originated those conjugations of Hebrew verbs called *Pihel* and *Puhal*, which signify to do a thing *diligently, earnestly, fervently, &c.* and which are only distinguished from the conjugation *Kal* (which simply states that a thing is *done*) by the vowel points. Thus נָטַר in *Kal*, he *watched*, makes in *Pihel*, with the masoretic points, נִטַּר he *watched diligently, assiduously, &c.*

Succeeding schools of these critics, probably at different times, added the *accents*; which are of much less importance than the *points*. Indeed, neither is essential to a thorough understanding of the Hebrew tongue.

These *Masorites*, and the *Masorah* their work, are only mentioned here to show that the *succession of sacred literature* was *uninterrupted* from the days of *Ezra*, and that whatever opinion we may form of their invention of *vowels* and *accents*, we must allow them the honour of having preserved the Sacred Books from being lost, and the *words* and *letters*, which they carefully *numbered*, from being essentially changed or corrupted.

The formation of the *Septuagint version* answered the same great end in the course of the divine providence; by it, the knowledge of the sacred testimonies was not only preserved, but diffused among the Greeks and Romans; and to this, in all probability, the *ex-judean* Jews, who neither understood the Hebrew nor Chaldean languages, were indebted for that knowledge of the true religion for which they were remarkable in the lands of their dispersion.

As I have introduced several *Apocryphal writers* in the preceding list, it may be natural enough to inquire why I rank them with *Prophets, &c.* To this I answer, they are only introduced, as some of those termed *heretics* shall be afterward, as more particularly connecting *media* between certain times and writers: and as *their object* was the same with that of the inspired writers, to diffuse the knowledge of God's *revealed* will, and to teach men righteousness; and as they spoke in the *name of God*,

though not by *direct inspiration*, they deserve to be held in remembrance; and the place they occupy here is that only which by the universal consent of all ages they have ever held in the Church of God, *viz.* the seat *next* to patriarchs, prophets, and seers, but not the *seat itself*. Of the *former*, we have the fullest evidence, they were *men sent from God*, and divinely inspired; of the *latter*, such evidence is not given.

ONKELOS, *about A. M. 4000, B. C. 4.*

Onkelos was a Jew by birth, and famous among his countrymen for learning and probity. To him we are indebted for a very faithful and excellent version of the Hebrew Pentateuch into pure Chaldee, commonly known by the name of *The Targum of Onkelos*. As from the purity of the language, it is evidently the oldest of all the Chaldee Targums, it must have been done some time before the Christian era. The Jewish rabbins say Onkelos died eighteen years before the destruction of Jerusalem. It is a strictly literal version, word for word, of the original text, and of great use to ascertain the meaning of many Hebrew terms, which without it would have been very obscure.

The *Editio Princeps* of this *Targum* was printed with the *Pentateuch*, fol. Bonon. 1482.

The *Edit. opt.* is that in Buxtorff's Bible, Heb. 2 vol. fol. Basil. 1620, or that in the *London Polyglott*, vol. i. taken from the above, Lond. 1657, 6 vol. fol.

PHILO JUDÆUS, *A. D. 40.*

This author was a Jew, born at Alexandria, of an illustrious and sacerdotal family, and chief of the deputation sent from the Jews against *Appion*, to *Caius Caligula*, about A. D. 40 or 42. He was very fond of the Platonic philosophy, which he has frequently interspersed through his writings.

Philo wrote upward of forty different tracts, in most of which something of importance for illustrating the

phraseology of the New Testament may be found. It must be allowed he is an obscure writer, and abounds in fanciful interpretations of Scripture; but this may be naturally expected from a *Jew*, as the allegorical method of interpreting Scripture had long prevailed among the rabbins; the only consistent and rational method of explaining the Old Testament being that adopted by Christ and his apostles, whose words and testimony the Jews obstinately rejected. There is good ground for supposing St. Paul was well acquainted with Philo's writings, for his terms of expression and mode of thinking are frequently the same, and the phraseology is oftentimes very similar to that of this platonic Jew.

PHILONIS *Opera omnia*, a Turnebo, Gr. fol. Par. 1552. A very good edition.

———— a Mangey, Gr. et Lat. fol. Lond. 1742. A noble edition.

This author's works have never been translated into English.

JONATHAN BEN UZZIEL, *about A. D. 50.*

Jonathan the son of *Uzziel*, was brought up in the celebrated school of Rabbi *Hillel*, grandfather to *Gamaliel*, at whose feet St. Paul was brought up. *Hillel* died about the time of our Saviour's birth; and *Jonathan*, who was the most famous of all his scholars, and equalled by the Jewish rabbins to *Moses* himself, continued to flourish a long time after. He wrote a *Chaldee Targum* on the prophets, i. e. Joshua, Judges, Samuel, and Kings, called the *FORMER prophets*: and Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets, called the *LATTER*.

This Targum is a *paraphrase* rather than a *version*, and contains many of the writer's own glosses on the text; besides which, several *stories* are inserted which discredit the work.

These Targums have been of great use to the Christians in their controversies with the Jews, as they apply those words of the prophets which were fulfilled in our Lord to the *Messiah* by name. They also throw considerable light on St. John's doctrine of the *Λογος*, or *WORD* of

GOD, which these Targumists, in innumerable places, speak of, not as a *speech* or *word spoken*, but as a *person*, or *agent* continually working where the interference of the divine power was necessary. This they call מִימְרָא דִּי *the word of Jehovah*. So in Gen. iii. 8, it is said in the Targum—They heard the voice of the word of the LORD God, (מִימְרָא דִּי אֱלֹהִים) *walking* in the garden, &c. : but this use of the term frequently occurs.

For other *Targums*, see the Preface to my Notes on the book of Genesis.

The *Editio princeps* of this Targum was published with the PROPHETÆ PRIORES, fol. Leiræ 1494 : but it was published complete by Buxtorff, in his Bible, Heb. fol. 2 vol. Basil. 1620. This and the London Polyglott contain the best editions of this *Targum*.

FLAVIUS JOSEPHUS, A. D. 80.

This historian was a Jew of the sacerdotal race, born in Judea, about A. D. 37. He had a large share in the contests between his countrymen and the Romans, which terminated in the destruction of the temple and city of Jerusalem, and the final ruin of the Jewish polity. He was carried captive to Rome, about A. D. 71, where he translated his history into *Greek*, which he had before written in *Syriac*.

His genuine works are,

1. *ANTIQUITIES of the Jews*, in twenty books, commencing at the creation of the world, and ending A. D. 64.

2. *WARS of the Jews*, in seven books, from the taking of Jerusalem by Antiochus the Great, till A. D. 75.

3. The *ANTIQUITY of the Jews*, proved against APPION, in two books.

4. His own *LIFE*, usually inserted at the end of his *Jewish Antiquities*.

The works of Josephus are of excellent use in explaining several parts of the New Testament. He bears an undesigned testimony to several important facts related in it ; and a testimony, too, which cannot be suspected of fraud or partiality. The Jews have discovered this, and,

therefore, a writer, who is the principal ornament of their nation since the cessation of prophecy, is now not only neglected but despised; and a trumped up, impudent forgery, under the name of *Josippon* or *Joseph ben Gorion*, is put in his place. But this imposture has been detected and exposed by *Gagnier*, *Basnage*, *Lardner*, and others.

JOSEPHI Opera, Gr. ab *Arnoldo Arlenio*, fol. Bas. 1554.
EDIT. PRINC.

—— a *Joan Hudson*, Gr. et Lat. fol. Oxon. 1720.

—— a *Sieg. Havercampo*, Gr. et Lat. fol. Amst. 1726. These are the *best* editions of this author; and the last is the best of all.

The genuine works of FLAVIUS JOSEPHUS, translated from the Greek according to Havercamp's accurate edition; to which are added eight dissertations, with a map, plans of the temple, &c. By *William Whiston*, M. A. fol. Lond. 1737. This is by far the *best* and most accurate translation yet published in English. On the latter ones in general, no dependance can be placed.

The GREEK VERSION of AQUILA, A. D. 128.

Aquila was originally a heathen, born at Sinope, a city of Pontus. Having seen the professors of the Christian religion work many miracles, he became a convert to it, probably on the same ground with *Simon Magus*. But as he had neither faith nor sincerity sufficient to receive these heavenly gifts, he endeavoured to supply their place with magic and judicial astrology. Refusing to quit these evil practices, he was excommunicated by the Christians, on which he went over to the Jewish religion, became a proselyte, and was circumcised. Being admitted into the school of Rabbi *Akiba*, he made such great proficiency in Jewish learning, that he was deemed well qualified to make a new translation of the Hebrew scriptures into Greek, to take place of the *Septuagint*, by which the Jews found themselves often foiled in their controversies with the Christians. This version he made so strictly literal, that St. Jerom said it was a *good dictionary* to give the genuine meaning of the Hebrew words. He finished and published his work in the twelfth year of the

reign of *Adrian*, A. D. 128. He afterward revised and published another edition of it. Of this version, published with the design to invalidate the Christian faith, only a few fragments remain; and this is owing to the Jews themselves, who ceasing to read the Greek version in their synagogues, it was neglected and lost.

MISHNA or MISHNEH, A. D. 105.

The oral Law of the Jews, called מִשְׁנָה from שָׁנָה to *repeat* or *double*. The rabbins say that, when Moses received the law on the mount, God ordered him to write what is properly termed *the Law*, but to deliver the interpretation of it, which is the *Mishneh*, (called also the *Oral Law*,) by word of mouth. This they say Moses did, first to Aaron; then to Eleazer and Ithamar, Aaron's sons; and these four repeated it once each, to the *seventy elders*, who constituted the great Sanhedrin, or senate of the nation, who delivered it to the *whole congregation* at large. After the death of Moses, they say, *Joshua* delivered this Law to the *elders who succeeded him*, and they delivered it to the *prophets*, who transmitted it to *each other*, till it came to *Jeremiah*, who delivered it to *Baruch*; Baruch delivered it to *Ezra*, and Ezra to the *men of the great synagogue*, the last of whom was *Simon the Just*. Simon delivered it to *Antigonus* of Socho, Antigonus to *Jose*, the son of Jochanan, who delivered it to *Jose*, son of Joezer, he to *Nathan* the Arbelite and *Joshua ben Perachiah*, by these two it was delivered to *Judah ben Tabbai* and *Simeon ben Shatah*; by them to *Shemiah* and *Abtalion*, who delivered it to Rabbi *Hillel*, and he to *Simeon*, who is supposed to be the same who took our Lord in his arms when presented in the temple. Simeon gave it to *Gamaliel* his son, the preceptor of St. Paul, by him it was committed to *Simeon* the second, his son; who gave it to *Gamaliel* the second, his son; by whom it was delivered to his son Rabbi *Judah Hakkodesh*, who was the first who wrote it in a book; and hence it was called the *Mishneh*. From his time it has been carefully handed down among the Jews from generation to generation; and in many cases esteemed beyond the written law itself.

MISHNA Rab *Judæ Hakkodesh*, cum Comment. R. *Mosis Maimonidis*, Neapoli, per Jos. Salomon. Soncinat. 1492, fol.

————— *seu Judaicarum Traditionum corpus*, a R. *Jehuda Hakkodesh collectum*, cum Comment. R. M. *Maimon*. Neapoli, per Jos. Sal. Soncinat. 1492, fol. maj. Both editions extremely rare.

————— *ordo KODASHIM et TOOROTH, seu Sanctitatum et purificationum*, Venet. per Dan. Bomberg. 1528, fol.

————— *ordo ZERAHIM, de seminibus*, cum Comment. *Maimon*. et *Raschi*, Venet. Bomb. 1522, fol.

MISCHNA, *sive totius Hebræorum Juris, Rituum, Antiquitatum, ac Legum Oralium Systema*, Heb. et Lat. cum Commentariis *Maimonidis*, *Bartenoræ*, et *aliorum*. Interprete, Editore, et Notatore *Guil. Surenhusio*, Amst. 1698, 6 vol. fol. This is a very beautiful and correct work, necessary to the library of every biblical critic and divine. He who has it need be solicitous for nothing more on this subject.

GREEK VERSION of THEODOTION, *about A. D.* 186.

This author, according to some, was born at *Sinope*, according to others, at *Ephesus*, and flourished in the time of *Commodus* the Roman emperor. He was a Christian of the sect of the *Ebionites*. He undertook a Greek version of the Hebrew scriptures merely to serve the purposes of the sect to which he had attached himself. From what remains of it, it appears to have been done in the main on an excellent plan. He was neither too servile nor too paraphrastic, but interpreted the Hebrew words, by such words in Greek as best answered to them, as far as the different idioms of the two languages would bear. As the sect became obsolete on whose account this version was made, and the orthodox Christians using the Septuagint only;—except a few *Fragments*, it has shared the same fate as the Ebionite heresy.

GREEK VERSION of SYMMACHUS, *about A. D. 200.*

•Symmachus flourished in the reign of *Caracalla*, and was originally a *Samaritan*, but became a convert to the Ebionites, whose system formed a kind of mongrel religion, half way between Judaism and Christianity, or equally compounded of both. In making his translation, he seems to have had the same view as his predecessor *Theodotion*; but in executing it, he pursued a different plan. Regardless of the literal meaning of the original, he studied only to give what he thought the *sense* of the text, so that his translation was rather a *paraphrase* than a proper version. This also has shared the fate of its predecessors, and perished, (except a few *Fragments*,) with the heresy of the Ebionites. These three versions were published by *Origen* in his famous work entitled *Hexapla*, of which they formed the third, fourth, and sixth columns.

All the Fragments which remain of these ancient versions in the quotations of the Greek writers, *Father Montfaucon* has collected, and published in a work entitled *HEXAPLA ORIGENIS quæ supersunt*. Paris, 1713, 2 vol. fol. A Lexicon of all the words contained in these, with the Hebrew words to which they correspond, and the places of Scripture out of which they are taken, was published by *Abraham Tromm*, at the end of the second volume of his Concordance to the Septuagint, Amsterdam, 1718, fol.

The TALMUD.

JERUSALEM TALMUD, A. D. 300.

BABYLONISH TALMUD, A. D. 500.

The *Talmud* is a Commentary on the *Mishneh*, as the *Mishneh* is upon the *Law*. It has its name תלמוד *the doctrine or teaching*, from למד *he learned*. It is remarked by Dean Prideaux, that on the first publication of the *Mishneh*, several of the learned among the Jews began to employ themselves in writing commentaries on it; and from these were formed two principal *Talmuds*; that,

written by the Jews of Jerusalem, about A. D. 300, called the *Jerusalem Talmud*, and that by the Jews of Babylon, about two hundred years after, called the *Babylonish Talmud*. The word Talmud is often used to signify both itself which is the *Comment*, and the *Mishneh*, which is the *text* on which it is written. The whole of the Talmuds are styled the *Gemara* or *Complement*, נגמרא from the Hebrew נגמר he *completed, finished, perfected*; as this, in their estimation, is the completion or perfection of the interpretation of the whole law, written and oral.

TALMUD HIEROSOLYMITANUM, fol. Ven. Dan. Bomberg. sine ann. sed circa 1523.

TALMUD BABYLONICUM, with Comments by *Jarchi, ben Asher* and *Maimon*, Venet. D. Bomberg. fol. 1520, 12 vol. published in separate volumes at different times, as the learned and indefatigable Bomberg found convenient.

Several Talmudic *tracts* were published at various times also, and in different places: the following are the chief.

Tractatus Talmudicus JEVAMOTH, *seu de Fratr.* cum Com. *Jarchi, Tosephoth, Piski Tosephoth, et Maimonidis*, Com. MISCNE. Pisauri, Gerson. Soncin. 1509, fol.

Tractatus Talmudicus BAVA BATHRA, *porta extrema*, cum Comment. *Tosephoth et Piski Tosephoth*, Pisauri, Gerson. Soncin. sine ann. sed circa 1509 *vel* 1510, fol.

ERUVIM, *mixtionum*, cum Comment. *Raschi et Tosephoth*, sine loc. et ann. sed Pisauri, circ. 1509, fol.

AVODA ZARA, *de Idolatria*, cum Comment. *Raschi Tosephoth, ac Maimon*. Com. *Miscnæ*, Pisauri, per Soncin. initio sec. xvi. fol.

SUCCA, *seu de Tabernaculo*, cum Com. *Raschi et Tosephoth*, sine loc. et ann. sed Pisauri, per Soncin. init. sæc. xvi. fol.

Several other Talmudical tracts have been published separately, particularly at Soncini during the fifteenth century, which are more curious than useful.

A most excellent *digest* of all the laws and ordinances of the *Talmud*, was made by *Maimonides*, which he entitled, YAD HA-CHAZACA, *seu manus fortis, quam fecit Moses in conspectu Israel*. Soncini. 1490, fol. EDIT. PRINC. Of this work there were two other early editions without *date or place*. Republished Venet. 1550, fol. 4 vol.

Neither the *Mishna* nor *Talmud* has been translated

into English; but tracts, selections, and extracts, have been made by different writers, for the purpose of illustrating the phraseology of the Scriptures, to which, in the hands of *Lightfoot* and others, they have been successfully applied.

The following is a very curious work: *The Traditions of the Jews, or the Doctrines and Expositions contained in the TALMUD and other Rabbinical writings; with a preliminary preface, or an inquiry into the origin, progress, authority and usefulness of those traditions; wherein the mystical sense of the Allegories in the Talmud, &c. is explained.* By the Rev. J. Pet. Stehelin, F. R. S. 8vo. 2 vol. Lond. 1742.

It has already been observed, that the *Masoretic school*, which commenced about four hundred and fifty years before the Christian era, continued to flourish till A. D. 1030, whose chief business was to watch over the integrity and perfection of the sacred writings, to interpret their literal meaning to the people, and to teach the true method of reading them.

About A. D. 900, a Jew (probably of Languedoc) called *Josippon* or *Joseph ben Gorion*, forged a *History of the Jews*, which he appears to have taken chiefly from *Josephus*, with his own alterations, additions, and retrenchments. It has been published under the title *JOSEPHI (ben Gorion) Hist. Judæor.* Heb. et Lat. Goth. 1707. 4to. and in Latin by Mr. *Gagnier*, Oxon. 1760, 4to.

In 936, Rabbi *Saadias Gaon*, or the excellent ruler of an academy of the Jews at *Sora*, near Babylon, wrote a Commentary on *Daniel*, and translated the whole of the Old Testament into *Arabic*, of which translation only the Pentateuch has yet been published. Of this there is a manuscript copy in my library, probably coeval with *Saadias* himself.

About A. D. 1140, flourished Rabbi *Solomon Jarchi*, often called *Rashi*, from the initials of his name. He wrote a commentary on the Old Testament and *Mishneh*, the former of which has been published in many editions of the Hebrew Bible. A Latin translation of his commentary on the Bible was published by *J. Fred. Breithaupt*, 4to. Gothæ, 1710, &c. A curious work.

In 1160 flourished *Aben Ezra*, a very celebrated Spa-

nish Rabbin, who wrote commentaries on the Bible, which have been much esteemed both by Jews and Gentiles.

In 1170 flourished Rabbi *Moses ben Maimon*, called *Maimonides*; and *Rambam* from the initials of his name: a voluminous author, and the most philosophic and intelligent of all the later Jews. His excellent abridgment of the Talmud, entitled *Yad Ha-chazaka*, has been already noticed. He is author of a work of great merit, entitled *Moreh Nevochim*, or the *Teacher of the perplexed*: published in a Latin translation by *Buxtorff, junior*, 4to. Basil. 1629. It is a comment, and a very useful one too, on the most difficult words in the Hebrew Bible.

In 1220 flourished Rabbi *David Kimchi*, a Spanish Jew. He wrote commentaries on the Psalms, Prophets, and most books of the Old Testament. He is author also of a work entitled; *Sepher Shorazim*, or *Book of Roots*, explaining all the radical words in the Hebrew Bible. His commentary on *Isaiah*, which is a truly excellent work, was published in Latin by *Cæsar Malinameus*, 4to. Flor. 1774, with learned Notes.

In 1460 flourished *Abrabanel*, called also *Abarbanel*, he was born at Lisbon, and was high in the estimation of *Alphonsus V* king of Portugal. He wrote comments on the Scriptures, which are greatly esteemed.

This slight sketch of the succession of the principal Jewish writers, is introduced here only to show that, among the descendants of Israel, every age produced men who made the sacred writings of the Old Testament their study, and who, while they were continually in the hands of the common people, contributed their quota to render them intelligible to every capacity. As by all these writers, and many might be added to their number, all the books of the Hebrew Bible are repeatedly referred to and explained, it is evident that in no age, from the days of *Ezra* until now, could *any book* of this sacred code be *forged*, much less the *whole*; and that therefore their *antiquity* is absolutely established, which is no mean proof of their *authenticity*. But this argument receives farther

strength from the continual references made to them by our LORD, the *Evangelists*, *Apostles*, *Apostolic Fathers*, *Primitive Fathers*, *Heretics* and *Heathens*, from the foundation of Christianity to the *invention of printing*, after which, it was impossible they could be either forged or essentially changed.

This leads me to take a view of the succession of Sacred Literature, from the incarnation of our Lord to the fifteenth century.

ΙΗΣΟΥΣ Ὁ ΧΡΙΣΤΟΣ,

JESUS the CHRIST, *i. e.* the MESSIAH or *Anointed*, the only begotten Son of God, who lay in the bosom of the Father, and who came to manifest HIM to mankind. John, chap. i. 18. It is generally allowed that this most glorious Personage made his advent into the world about *four thousand* or *four thousand and four years* after the creation. Numerous prophecies, long previously delivered, and in the keeping of those who in the days of his flesh were his most inveterate enemies, had announced his approach, described his person, spoken of his miracles, detailed his sufferings, showed forth his death and resurrection, and foretold the propagation and influence of his religion over the earth. From this Fountain of Light and Salvation, a new race of *inspired authors* proceeded, who shone with that clear and steady light which they received from *Him*, and reflected its brightness throughout the universe.

It is worthy of remark that, notwithstanding the most numerous and the most eminent writers who ever adorned the republic of letters sprang from this light of life and truth, yet he himself was never known to write but once, John viii. 8, and that in the *dust*, in reference to a sinner who was brought to be condemned by him ;—and what he then wrote no man knows, as he did not think proper to hand it down to posterity. The short and silly *Letter to Agbarus*, king of Edessa, attributed to Jesus Christ, by Eusebius and others, is a mere self-confuted imposture, and worthy of no regard. This letter, together with Ag-

barus's letter to our Lord, is printed in the *Monument. Patr. Orthodox.* vol. i. p. 1.

As many grand events and revolutions have given birth to new *eras*, or chronological modes of computation, it is natural to suppose that such a glorious event as the advent of our Lord should be distinguished in this way: but it was not till the year 527 of the vulgar era, that this mode of reckoning was introduced among Christians. The author of it was *Dionysius Exiguus*, a Scythian by birth, and then a Roman abbot. From him the *Venerable Bede* took it, and by his recommendation it soon became generally used through the western world; and from this, all chronological events among Christians have been dated ever since. This era commences at the birth of Christ, concerning the true time of which chronologers differ; some placing it *two* years, others *four*, and others *five* before the *vulgar era*, which is fixed for the year of the world 4004, but Archbishop Usher, and after him the generality of modern chronologers, place it in the year of the world 4000.

The era which is followed in the succeeding accounts relative to the inspired writers of the NEW TESTAMENT, together with the Primitive Fathers and other ecclesiastical writers, is the *Dionysian* or vulgar era, which is supposed to commence with the birth of our Lord, but is in reality *four* years later; as the most probable opinion is, he was born in the year of the world 4000, and the *Dionysian*, or vulgar era, places it in 4004. In very early times the Christians were accustomed to reckon from the *ascension* of our Lord; and this method of dating events is used in many ancient MSS. of the Greek Testament.

SACRED CLASSICS of the NEW TESTAMENT.

ST. MATTHEW, A. D. 41.

A disciple of Christ, supposed by some to have been the same with *Levi*, a Jewish tax-gatherer, mentioned Mark ii. 14; but others think they were two different persons. See MICHAELIS's *Lectures*, by *Marsh*, vol. iii. par. i. p. 96.

Of his call to the Apostleship he gives a particular, though short, account, chap. ix. 9. His history of the life of Christ, commonly called *the Gospel of St. Matthew*, was, according to the most authentic accounts, written originally in *Hebrew*, for the use of his countrymen; but very shortly after translated into *Greek* by some unknown hand, possibly the apostle himself; though some say by St. James, others by St. John. It is almost universally allowed to have been the *first* written part of the *New Covenant*, and to have been published in the *eighth* year after the ascension of our Lord.

No ancient edition of this Gospel has been published *separately* in Greek.

In 1537, and afterward in 1557, St. Matthew's Gospel was published by Munster in *Hebrew*, with this title, תורת המשיח *Evangelium secundum Matthæum in lingua Hebraica cum versione Latina, atque annotationibus Sebastiani Munsteri*, Basilæ, apud Hen. Petri, 1557.

Some who have not properly considered this edition, have supposed the Hebrew to be the work of Munster, himself; but this is not the case, for he informs us that he copied it from a mutilated MS., the defects of which he has supplied, &c. This edition, and all those since formed from it, can be considered of no importance in biblical criticism; first, as the language is the modern rabbinical Hebrew, and therefore not the original of St. Matthew's Hebrew Gospel; and secondly, as Munster has not published his MS. as he found it, but altered and supplied, &c. as he judged proper.

The edition published at Paris in 1555, by *Tilet*, bishop of Brioux, seems to have been taken from a MS. similar to that of Munster, and probably of no more consequence to biblical criticism than the other.

MATTHEI *Evangelium*, a Joan Martinay, Gr. et. Lat. 12mo. Par. 1695.

——— *octolingue*, Heb. Gr. Lat. &c. a Henr. Kellerman, 4to. Mosquæ, 1712.

——— *cum variantibus*, a Joan Andr. Irico, Gr. et Lat. 4to. Mediol. 1749.

The Rev. J. Barrett, D. D. of Trinity College, Dublin, has published an edition of part of St. Matthew's Gospel, from an ancient Greek MS., in which he has given a col-

lation of that part of the *Codex Montfortii* which had not been examined by preceding critics. This work is entitled *EVANGELIUM SECUNDUM MATTHEUM, ex codice rescripto in Bibliotheca Collegi S. Trinitatis, Dublini, ex Aedibus Academicis, excudebat R. E. Mercier, Academiæ Typographus, 1801, 4to.*

This work is properly divided into three parts; the *first* is a *Prologomena* of fifty-two pages, in which an account is given of the *Codex rescriptus* here published: its peculiarities, age, &c.: then follow four sections on the controversy relative to the genealogy of our Lord.

The *second* part contains a *fac simile* of this valuable relic of antiquity, engraved on sixty-four copper-plates, accompanied with the same Greek text, in modern characters, printed on the opposite page, at the bottom of which are *various readings* taken from the principal MSS. written in uncial characters, such as the *Codex Vaticanus*—*Alexandrinus*—*Bezaë*, &c. This Fragment, which is grievously mutilated in almost every line, commences Matt. i. ver. 17 and ends with chap. xxvi. ver. 71.

The *third* part of this work contains a collation of the uncollated parts of the *Codex Montfortii*, with *Wetstein's* edition, beginning Rom. ii. and ending with the Apocalypse, including also a collation of the Acts of the Apostles, from chap. xxii. ver. 27. to chap. xxviii. ver. 2. the whole included in thirty-five pages. The critical sagacity displayed in this edition does great credit to the learning and industry of Dr. *Barrett*, as the typographical execution does to the press of Trinity College. Concerning the *Codex Montfortii*, see the *Plate*, and the observations on 1 John v. 7.

Small as this Fragment is, it is a valuable accession to biblical criticism; and by this edition, which can never cease to be highly esteemed, the MS. is finally preserved from perishing.

ST. LUKE, *about* A. D. 60.

Of this Evangelist little certain is known: Doctor *Lardner* thinks it probable that he was a Jew by birth, an early convert to Christianity, and one of our Lord's *seventy*

disciples. It is worthy of remark that, he is the only Evangelist who mentions the commission given by our Lord to the seventy, chap. x. 1–20. The Doctor thinks it also likely that he is the *Lucius* mentioned Rom. xvi. 21. and if so, related to the apostle Paul. He is supposed also to have been one of the two disciples whom Christ overtook on the way to Emmaus, Luke xxiv. 13, &c.

Michaelis contends that Luke was by birth a *heathen*, which he thinks evident from Coloss. iv. 10, 11, 14, where St. Paul distinguishes *Epaphras*, *Lucas*, and *Demas*, from *Aristarchus*, *Marcus*, and *Jesus*, who was called *Justus*, saying the three latter were of the *circumcision*, i. e. Jews, and consequently we may infer that the three former were *Gentiles*. He is doubtless the *physician* mentioned Coloss. iv. 14: in this opinion *Eusebius*, *Gregory Nyssen*, *Jerom*, *Paulinus*, *Euthalius*, *Euthymius*, and others agree. Many moderns (after *Nicephorus Callisti*, a writer of the fourteenth century, worthy of no credit) suppose he was a *painter*, and that he made some pictures of the Virgin Mary, &c. but these things are mere fables.

When this Gospel was written and *where*, are equally uncertain: some think it was composed at Troas, in the fifteenth year after the ascension; and others that it was written in Macedonia, twenty-two years after the ascension. Some think it was the *first* written of the four Gospels; and others that it was written next after that by St. Matthew, which appears to be the best founded opinion. On these subjects, however, much certainty cannot be expected. Those who wish for farther information may consult Dr. *Lardner*, Dr. *Macknight*, and *Michaelis*. It was probably written about A. D. 60.

There is no very ancient edition of this Gospel *separate* from those of the other evangelists. The only one I have met with is

LUCE EVANGELIUM, a *Jo. Clai*o, Gr. et. Lat. 8vo. Lips. 1610.

ACTS of the APOSTLES, A. D. 63.

This book is evidently a continuation of the preceding, and written by the same person, St. LUKE. *Where* it

was written is uncertain : some think in *Greece*, others in *Rome*. When it was composed is not certainly known ; but it is generally supposed to have been about A. D. 63. It is a proper and accurate ecclesiastical history showing the internal and external state of the Church of Christ from A. D. 33, down to A. D. 63, and it is the *first* of its kind ever written.

The following are very important editions of this invaluable work :

ACTA APOSTOLORUM, Gr. et Lat. 12mo. Ingolstad. 1595.

——— *ex Codice Laudiano*, a Th. Hearne, 8vo. Oxon. *litteris majusculis*, 1715. A beautiful edition, and extremely scarce, as only one hundred and twenty copies were printed. It has the *Antehieronymian* Latin version annexed to the Greek text, and also the *Apostles' Creed*, from the same MS.

ACTA APOST. *ex Cod. Mosquensi*, a Christ. Frid. Matthæi, Gr. et Lat. 8vo. Rigæ, 1782.

This book is also found in the *Codex Bezae, Cantabr.* 1793, in capital letters, accompanied with the Latin *Antehieronymian* text.

The fourteen first chapters of the Acts of the Apostles translated into English metre, by Chrystofer Tye, Doctor in Musyke, with notes to synge, and also to play upon the lute. Lond. William Seres, 12mo. 1553, and ditto. Lond. Rich. Jugge, 1553, 4to. What a singular undertaking !

St. MARK, A. D. 64.

This evangelist's surname was JOHN. He was son of a pious woman called Mary, who dwelt at Jerusalem, at whose house the disciples used to meet, (see Acts xii. 12.) and where *Peter* was particularly intimate. It is generally allowed that *Mark*, mentioned by Peter, First Epist. v. 13., is this evangelist, and that he is the same who is called sister's son to *Barnabas*, Acts xii. 25.

Many of the ancients, *Papias*, *Clemens Alexandrinus*, *Origen*, *Irenæus*, and *Eusebius* say that this Gospel is not the work of Mark, but that he wrote down what he learned from Peter : if this be so, it should not be called Mark's

but Peter's Gospel. Others think he simply *abridged* the work of St. Matthew ; this cannot be the case, for he has a number of incidents not mentioned by St. Matthew. It may, therefore, be considered an original work, whether received from Peter, or the fruit of a particular inspiration to himself. There have been various opinions relative to the *language* in which the work was originally written. Some say in *Latin*, others in *Coptic*, but the major part of critics plead for a *Greek* original.

On the *time* when, and the *place* where, various conjectures have been formed. Some say *before* the Gospel by St. Luke, and even before that of St. Matthew : but the most generally received opinion is that it was written after St. Matthew's Gospel, and some think in the same year. Dr. Lardner places them both in A. D. 64. As to the *place*, some contend for *Alexandria* in Egypt, others for *Rome*. Those who plead for St. Mark's having written his Gospel in *Latin*, have appealed to a Latin MS. in the library of St. Mark at Venice, which they say is that written by *St. Mark's own hand* ! This Fragment, which has since been known to be a part of the *Codex Forojuliensis*, was published by *Dobrowski* at Prague, with the following title :

EVANGELIUM D. MARCI AUTOGRAPHON, a *Jo. Dobrowschi*, Lat. 8vo. (or 4to.) Pragæ, 1778.

There are no *separate* editions of the original *Greek* ; nor any separate translation into *English*.

St. JOHN, A. D. 68 or 70.

This evangelist was son of a fisherman named Zebedee, and of a woman named Salome ; compare Matt. xxvii. 56, with Mark xv. 40. xvi. 1. he was brother to James ; and the call of both to the apostleship is related Matt. iv. 21, 22. Mark i. 19, 20. Luke v. 1—10. *Theophylact* says John was son to Salome, a daughter of *Joseph* by a former wife, therefore Salome was reckoned our Lord's sister, and John was his nephew. If this relationship did exist, it may account for several things mentioned in the Gospels : as the petition of the two brothers for the chief places in the kingdom of Christ—John's being the beloved

disciple and friend of our Lord, and having the blessed Virgin intrusted to his care after the crucifixion.

John was well qualified to write a history of our Lord's ministry, sufferings, and death. He was present at the *transfiguration*, Matt. xvii. 2. Mark ix. 2. Luke ix. 28.—at his agony in the garden, Matt. xxvi. 37. Mark xiv. 33.—and at the *crucifixion*, John xix. 26. He saw our Lord expire on the cross, and the soldier pierce his side with a spear, John xix. 34, 35. He was one of the first who visited the sepulchre after the resurrection, and was present when Christ showed himself to the disciples on the day he arose, and likewise eight days after, John xx. 19—29.

Tertullian and others say that Domitian having declared war against the Church of Christ, in the fifteenth year of his reign, A. D. 95, John was banished from Ephesus, and carried to Rome, where he was immersed in a caldron of boiling oil, out of which having escaped unhurt, he was banished to the island of Patmos, in the *Ægean* sea, where he wrote the Apocalypse. Domitian having been slain A. D. 96, his successor Nerva recalled all the exiles who had been banished by his predecessor, and it is supposed that John returned the next year to Ephesus, being then about ninety years of age. He is generally supposed to be the only apostle who died a natural death, having lived upward of one hundred years. It is probable that he wrote his Gospel about A. D. 68 or 70.

Sex priora Capita Evang. JOANNIS, 4to. Venet. Ald. 1504. The first portion of the Greek Testament ever printed. Annexed to *Greg. Nazianzeni Carmina*.

S. JOANNIS EVANGELIUM, Gr. et Lat. 8vo. Basil. 1547.

Fragmentum Evangelii S. JOANNIS, Græco-Coptico-Thebaicum, cum alijs reliquis è Museo Borgiano, ab. Aug. Ant. Georgio, 4to. Rom. 1789. This Fragment, which is both curious and important, begins with John, chap. vi. ver. 29, and ends with chap. viii. ver. 31. *Georgi*, the editor, supposes it to have been written fifteen hundred years ago. It omits, with many other ancient MSS. the story of the woman taken in adultery, John viii. 1—11. This evangelist is author of three Epistles and the Apocalypse, which shall be noticed in their respective places.

The eight first chapters of the Gospel of St. JOHN, with Annotations by William Clagett, Lond. 1699.

Few editions of the original of the *four evangelists* have been published *separately*. The EVANGELIARIUM QUADRUPLIX, by *Blanchini*. 2 vol. fol. Rome, 1749, as containing the old *Itala* or *Antehieronymian* version, is an excellent work, and of considerable importance in biblical criticism.

EVANGELIA ab *Andrea Birch, cum variantibus ex plurimis codicibus*, Gr. fol. Havniæ, 1788. A magnificent edition.

— et ACTUS APOSTOLORUM, Gr. et Lat. 4to. Lug. Bât. 1653.

Codex Theodori Bezae, EVANGELIA et Apostolorum Acta complectens, Cantab. 1793, 2 vol. fol. A very magnificent edition, being a *fac simile* of one of the oldest MSS. in the world. It is written in uncial characters, and the text is accompanied with the *Antehieronymian* version.

The FOUR GOSPELS, Saxon and English; the Saxon from the Latin Vulgate, the English from the *Bishops' Bible*. Lond. 4to. John Daye, 1571. This was the work of *Cranmer*, and under him edited by *John Fox*, the Martyrologist.

St. PAUL, born A. M. 4002, beheaded A. D. 66.

This extraordinary man, who was at first named *Saul*, was by birth a Jew, of the tribe of Benjamin, born in *Tarsus*, in Cilicia, and consequently a *Roman citizen*, as Augustus had bestowed the freedom of Rome on all the freemen of Tarsus, in consideration of their firm adherence to his interests. To this St. Paul refers, Acts xxii. 27, 28. He is supposed to have been born about two years before our Lord, and to have been sent early to Jerusalem, where he studied under *Gamaliel*, a famous doctor of the law among the Pharisees; in consequence of which he became zealously attached to that sect. His zeal to serve his party, and support the interests of what he deemed to be the true religion, carried him beyond all bounds, so that he persecuted the infant cause of Christianity with inveterate cruelty; thinking all the while,

that he was doing God service: so far may bigotry and sectarian zeal impose upon the minds of even upright persons as to cause them to imagine, that the life of a fellow-creature (who has, in their apprehension, received a false creed) is an acceptable sacrifice to the justice of that God whose name is MERCY, and whose nature is LOVE!

Saul was at last miraculously converted to the Christian faith, which he had before persecuted; and his zeal having got a proper direction, and his mind a gracious influence from the benevolent spirit of the Saviour of mankind, he went forth every where, proclaiming JESUS, and became both by his preaching and writings a most astonishing instrument in the hand of God, in spreading the gospel of Christ through the heathen world. His labours, and the success with which they were crowned, will be best seen in the ACTS of the APOSTLES, and in his own EPISTLES. From St. Chrysostom we learn that, having converted a cup-bearer and concubine of the emperor Nero, this monster of profligacy and blood ordered him to be beheaded. Tradition says his martyrdom took place June 29, A. D. 66, at the *Salvian waters*, and that he was buried in the *Via Ostia*, where a magnificent church was erected over his tomb, which remains to the present day.

The Epistles of St. Paul in the chronological order in which it is probable they were written.

These Epistles are arranged in the New Testament, not according to the *time* when they were written, but according to the supposed *rank* and *importance* of the communities or persons to whom they were addressed. The *Epistle to the Romans* occupies the *first* place, because *Rome* was the capital of the world; and the two *Epistles to the Corinthians* come *next* in order, because *Corinth* was, when these Epistles were arranged, the principal city of *Greece*. The *Epistle to the Galatians* occupies the *third* place, because it was addressed to a whole nation. The *Epistle to the Philippians* was placed *before* those which were sent to the *Colossians* and *Thessalonians*, because *Philippi* was mistakenly supposed to be the principal city of *Macedonia*; a supposition which arose from a false interpretation of Acts xvi. 12. Of the Epistles addressed

to *individuals*, those to *Timothy* have the *first* rank, because he was *companion* to St. Paul; and that to *Philemon* the *last*, because *he* does not appear to have been invested with any *spiritual office*. But in some ancient MSS. the Epistles are not arranged in the common order.

See MICHAELIS'S INTRODUCTION to the NEW TEST. vol. iv. page 1.

Epistle to the GALATIANS, A. D. 49.

Written against certain pharisaical teachers, who endeavoured to pervert the Christians of Galatia, persuading them that they should observe the whole Levitical law, without which they could not be saved. In this bad work they so far succeeded as to get many of the Christian converts to receive circumcision.

Epistola ad GALATAS, Gr. et Lat. 8vo. Bremæ, 1612.

Epistles to the GALATIANS and Colossians, with a Commentary by J. Calvin, translated by R. V. London, 4to. Thomas Purfoote, 1581.

Epistles to the THESSALONIANS, A. D. 51.

Written to comfort the Christian converts at Thessalonica, under the persecutions they met with from the unbelieving Jews, and to show them that the end of the world was not at hand, as some false teachers had endeavoured to persuade them.

I have met with no ancient *separate* edition of these Epistles in the original.

The second Epistle of St. Paul to the THESSALONIANS, with an Exposition, by Timothy Jackson, 4to. 1621.

Epistle to TITUS, A. D. 56.

Supposed by Michaelis to have been written *before* the first epistle to the Corinthians, and immediately after the second to the Thessalonians.

I have met with no *separate* edition of the Greek text.

First Epistle to the CORINTHIANS, A. D. 57.

The first edition of the original printed *separately* was published by *Philip Melanchthon*, at Wittemberg, 8vo. 1521.

A translation of St. Paul's first Epistle to the CORINTHIANS, by Bishop *Pearce*, in his Commentary, 2 vol. 4to. Lond. 1776.

First Epistle to TIMOTHY, A. D. 57.

Written nearly about the same time with the above.

Second Epistle to the CORINTHIANS, A. D. 58.

First published *separately* by *Melanchthon*, Wittemberg, 1521. 8vo.

Epistle to the ROMANS, A. D. 58.

First published by *Melanchthon*, at Wittemberg, 8vo. 1520. Only *two* copies of this book are known to exist.

The Epistles to the EPHESIANS, COLOSSIANS, PHILEMON, and the PHILIPPIANS, were written while St. Paul was prisoner at Rome, between A. D. 62 and 65.

Epistle to the HEBREWS, A. D. 64.

Written by St. Paul (possibly) about the time in which he was released from his first imprisonment. It appears to have been at first written in Hebrew, and afterward translated into Greek : and the Hebrew original, if it ever did exist, is now irrecoverably lost.

Second Epistle to TIMOTHY, A. D. 66.

Written probably during St. Paul's second imprisonment at Rome, and a short time before his martyrdom.

The Epistle of JAMES, A. D. 60.

The author of this Epistle was generally believed by the ancients, to be one of the sons of Joseph, the husband of Mary, by a *former wife*. He is mentioned with three more of his brethren, Matt. xiii. 55, "Is not this the carpenter's son? Is not his mother called Mary? and his brethren *James*, and *Joses*, and *Simon*, and *Judas*?" This James was called the *just* and *less*, and sometimes, *James the brother of our Lord*, Gal. i. 19. He was killed by the Jews about A. D. 62. Others suppose *James the elder*, son of Zebedee and Salome, and brother to John the evangelist, was the writer of this Epistle, who was beheaded about A. D. 43 or 44, and that this is the *earliest* of all the apostolic writings.

The reader who wishes to see more on this subject, may consult *Michaelis's Introd.* vol. iv. p. 271, &c.

J. JACOBI *Apostoli Epistolæ catholicæ, versio Arabica et Ethiopica Latinitate utraque donata, &c. Opera Joh. Geor. Nisselii et Theodori Petrai.* L. Bat. Elzev. 1654. 4to. This is accompanied with the three Epistles of John, and the Epistle of Jude, in the same languages, and by the same editors.

ST. PETER's *first Epistle, A. D. 60. second Epistle A. D. 64.*

Peter the Apostle, born at Bethsaida, was son of *Jonas*, and brother of *Andrew*. His first name was *Simon* or *Simeon*, which our Lord changed to *Cephas*, which signifies in Syriac a *stone* or *rock*, hence *πετρος* in Greek, which we usually render *Peter*. This apostle was a married man, and had his house, his wife, and his mother-in-law at Capernaum, on the lake of Gennesareth, Mark i. 29. Matt. viii. 14. Luke iv. 38., which appears to have been the usual residence of our Lord, when in those parts.

He was at first commissioned to preach the Gospel principally to the *Jews*, as Paul was to the *Gentiles*; but this commission was afterward extended, and he preached both to the *Circumcision*, and to the *Uncircumcision*.

St. Peter is said to have been crucified at Rome on the *Via Ostia*, about A. D. 66.

I have met with no early edition of the Greek text of these Epistles, nor any English version published *separately*.

Michaelis supposes the persons to whom St. Peter addressed his *first* Epistle, to have been Jewish proselytes, but not circumcised; and that the object of the Epistle was to show them that, though they were of Gentile origin, they stood in the grace of God as well as the Jewish circumcised converts to Christianity.

The *second* Epistle he supposes to be addressed to such Christians as were *born heathens*, a part of it being directed against some who were members of the Church, but denied the doctrine of a general judgment and a dissolution of the world. Both Epistles appear to have been written to a people who were persecuted for righteousness' sake, and obliged to take refuge in different parts of Asia Minor. Peter calls them the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 1 Eph. chap. i. ver. 1.

Epistle of JUDE, between A. D. 64 and 70.

Jude, surnamed *Thaddæus*, and *Lebbæus*, and the *Zealot*; called also our *Lord's brother*, Matt. xiii. 55. was brother to *James the less* (see JAMES) one of our Lord's apostles. Almost the whole current of antiquity allows this apostle to have been the first preacher of the gospel among the *Syrians*; and to have converted the inhabitants of *Edessa* to the Christian faith, shortly after the ascension. The Syrians still claim him as their apostle, and he is generally allowed to have been buried at *Edessa*, but whether he died a natural death, or was martyred, as some report, by *Maanus*, king of *Edessa*, who succeeded his father *Agbarus* in A. D. 45, is not certainly known. The Epistle bears so strong a resemblance to the second

of St. Peter, that it appears pretty evident, that the author of it had seen that Epistle, though to what people it was addressed cannot be easily determined. It was probably written between A. D. 64 and 70, but the *time* is very uncertain.

I have met with no edition of this Epistle published *separately*, either in *Greek* or *English*.—See at the end of JAMES.

St. JOHN, *first Epistle, probably before A. D. 70.*

This apostle and evangelist was a native of Bethsaida, in Galilee, and son of Zebedee and Salome, and by profession a fisherman, Matt. iv. 24. ; he was brother to James the greater, and both of them were called by our Lord *Boanerges*, or *Sons of Thunder*. See before, where his *Gospel* is mentioned. *When, to whom, or against whom*, this Epistle was written, cannot be ascertained. Yet on these subjects learned men have formed many conjectures.

Grotius supposes it was written in the isle of Patmos, some time before the destruction of Jerusalem, of which catastrophe he imagines the apostle speaks, chap. ii. 18, *Little children, it is the last time, &c.* Others date it long after the apostle's return from his banishment, which is not so probable an opinion. St. Augustin, and several others, call it The Epistle to the *Parthians* ; and some suppose, from the frequent occurrence of the terms *light* and *darkness*, words used in the Persian philosophy, that it was written to the Christians in the Parthian empire, to guard them against being infected with Zoroastrian principles.

The work is rather a *treatise* than an *epistle*, and does not appear to have been written to any particular Church, but directed *against* certain heretics of that time, such as *Simon*, *Cerinthus*, and others, who denied not only the divinity, but the reality of the incarnation, of Christ. This epistle or treatise, to whomsoever written, contains the heights and depths of godliness, and on *the life of God in the soul of man*, is one of the most valuable parts of the New Covenant.

On one verse, at present found in this Epistle, I think it necessary to make a few remarks.

OBSERVATIONS on the Text of the THREE WITNESSES, 1 John v. 7. in order to illustrate the Plate containing the fac similes of this Text as it stands in the Complutensian edition, and in the Codex Montfortii.

The *seventh verse* of the *fifth chapter* of this Epistle has given rise to more theological disputes than any portion of the Sacred Writings besides. Advocates and antagonists have arisen in every quarter of the civilized world; but the dispute has been principally confined to the *Unitarians* of all classes, and those called *Orthodox*: the former asserting that it is an *interpolation*, and the latter contending that it is a *part of the original text of St. John*. It must be granted that (one excepted, which shall be noticed by and by) all the Greek MSS. written *before the invention of printing*, omit the passage in dispute. How the seventh and eighth verses stand in these may be seen in the following view, where the words included between brackets are those which are wanting in the MSS.

Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες [ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ] τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ ἄμμι· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσι.

Of all the MSS. yet discovered which contain this Epistle, amounting to more than one hundred, only *three*, two of which are of no authority, have the words included in brackets, *viz.*—

1. The *Codex Guelpherbytanus* G., which is demonstrably a MS. of the seventeenth century, for it contains the Latin translation of Beza written by the same hand, and therefore of no use or importance in sacred criticism.

2. The *Codex Ravianus*, or *Berolinensis*, which is a forgery, and only a copy of the Greek text in the *Complutensian Polyglott*, printed in 1514, and so close an imitation of it, that it copies even its typographical errors; hence, and from the similarity of the letters, it appears to have been forged that it might pass for the *original* MS. from which the Complutensian text was taken. In

this MS. some various readings are inserted from Stevens' edition of 1550.

3. The *Codex Montfortii*, or *Codex Dublinensis*, cited by Erasmus, under the title of *Codex Britannicus*, in Trinity College, Dublin. This may be said to be the only *genuine* MS. which contains this text, as no advocate of the sacred doctrine contained in the disputed passage, would wish to lay any stress whatever on such evidence as the two preceding ones afford. *Michaelis* roundly asserts, vol. iv. p. 417 of his *Introductory Lectures*, that this MS. was written after the year 1500. This, I scruple not to affirm is a perfectly unguarded assertion, and what *no man can prove*. In 1790 I examined this MS. myself, and though I think it to be comparatively modern, yet I have no doubt that it existed before the invention of printing; and was never written with an intention to deceive. I am rather inclined to think it the work of an unknown, bold critic, who formed a text from one or more MSS. in conjunction with the Vulgate, and was by no means sparing of his own conjectural emendations, for it contains many various readings which exist in no other MS. yet discovered. But how far the writer has in any place faithfully copied the text of any ancient MS. is more than can be determined. To give the reader a fair view of this subject, I here subjoin what I hope I may call a perfect *fac simile* of the seventh and eighth verses as they exist in this MS. copied by the accurate hand of the Rev. Dr. *Barrett*, late librarian of Trinity College; for when I examined it myself, though I took down a *transcript*, yet I neglected to take a *fac simile*. That no mistake might be made in a matter of so much importance, I got the *fac simile* after it was engraved, collated with the MS. by Dr. Barrett himself, and the plate finished according to his last corrections, so that I hope it may be said, every jot and every tittle belonging to the text are here fairly and faithfully represented, nothing being *added*, and nothing *omitted*. To it I have annexed a perfect *fac simile* of the same words, as they stand in the *Complutensian Polyglott*, which the curious reader will be glad to see with the other, as they are properly the only *Greek authorities* on which the authenticity of the text of the three witnesses depends. It may be necessary to observe,

First—That the *five* first lines of the *fac simile* of the text in the Complut. edition, are at the top of the opposite page to that on which the other *four* lines are found. The *alphabetical letters*, mingled with the Greek text, are those which refer to the corresponding words in the Latin text, printed in a parallel column in the Complutensian Polyglott, and marked with the same letters to ascertain more easily the corresponding Greek and Latin words, for the benefit, I suppose, of learners. The column containing the Latin text, which is that of the *Vulgate*, is not introduced here, being quite unnecessary.

Secondly—The sixth and seventh lines of the *fac simile* of the *Codex Montfortii*, belong to the second page of that leaf on which the other *five* lines are written.

This MS. is a thick duodecimo written on paper, without *folios*. There is an inscription in it, in these words, *Sum Thomæ Clementis, olim fratris Froyhe*. On this inscription Dr. Barrett remarks: "It appears *Froyhe* was a *Franciscan*; and I find in some blank leaves in the book these words written, (by the same hand, in my opinion, that wrote the MS.) *Ἰησοῦς μαρία φραγκισκος*, by the latter, I understand the founder of that order." If *St. Francis d' Assise* be here meant, who was the founder of the order of *Franciscans*, and the inscription be written by the same who wrote the MS. then the MS. must necessarily be written in the thirteenth century, as St. Francis founded his order in 1206, and died in 1226, and consequently proves that the MS. could not have been written in the eleventh century, as Mr. *Martin* of Utrecht and several others have imagined.

Much stress has been laid on the dots over the *i* and *v* which frequently appear in this MS. Montfaucon has observed *Paleographia Græca*, page 33, that such dots were in use a thousand years ago; hence the advocates of the antiquity of the *Codex Montfortii* have inferred that this MS. must have been written at least in the tenth or eleventh century. But as these are found in *modern* MSS. see *Paleog.* p. 324, 333, they are therefore no proof of antiquity. In *Michaelis's Introduction*, vol. ii. p. 286, where he is describing the MSS. of the Greek Testaments, he gives the text in question *as it is supposed to exist* in the *Codex Montfortii*, in which two dots appear over

every iota and *upsilon* in the whole five lines there introduced; but on comparing this of Michaelis with the *fac simile* here produced, the reader will at once perceive that the *arrangement* is false, and the dotting egregiously inaccurate. Deceived by this false representation, Dr. Marsh, present bishop of Peterborough, in his Notes on the passage, p. 754, observes, "That no MS. written in *small characters* before the twelfth century has these dots. That a MS. written in the twelfth century has these dots *sometimes* on the *iota*, but never on the *upsilon*; but MSS. written in the fourteenth century have these dots on *both letters*, but not in all cases: now as these letters are *dotted always* in the *Codex Montfortianus*, but not always in the MSS. of the thirteenth and fourteenth centuries, and still less often in those of the twelfth century, we may infer that the *Codex Montfortianus* is at least as modern as the fifteenth century."

On this quotation I beg leave to make a few remarks.

The learned bishop says, "that no MS. written in *small letters* previous to the twelfth century has these dots."

This excellent critic has only to consult the *Paleographia Græca*, page 293, where he will find No. 1. a *fac simile* of one of the Colbert MSS. (No. 4954) written A. D. 1022, which has the *iota* thrice dotted.

And in No. 2. on the same page, another *fac simile* of a MS. written A. D. 1045, the *iota* is dotted *twice* in the word *ισου*.

Ibid. page 283, No 7. a MS. written in 986, has the *iota* *twice* dotted in the word *ισμεναι*.

Ibid. page 275, No. 2. a MS. of the ninth or beginning of the tenth century, has the *iota* dotted in *αχαιας*.

And in No. 3, a specimen of the *Codex Regius*, (No. 2271) written A. D. 914, the *iota* is dotted in *θεικην*.

Ibid. page 271, No. 4. and 5, written about 890, the *iota* is *twice* dotted, *viz.* in *ισων* and in *ποια*.

All these specimens are taken from MSS. written in *small characters*, and, as the dates show, long before the twelfth century, As to these dots being more frequent in manuscripts of the fifteenth than in those of the twelfth, thirteenth, and fourteenth centuries, I cannot say much; it is certain they became more frequent toward the four-

teenth century than they were in the twelfth; and yet this was not a general case. In two well written manuscripts now before me, one which I suppose to be of the fourteenth century, and the other of the fifteenth, these dots often occur, but they are by no means *regular*. I have noticed several pages in the oldest manuscript where they occur but *once*; and in other pages they may be met with ten or twelve times. On the contrary, in the more *recent* manuscripts, *whole pages* occur without one of them, and where they do occur, they are much less frequent than in the former. So that it rather appears from this evidence, that they began to disappear in the fifteenth century. Dr. M. misled by the specimen in *Michaelis*, vol. ii. p. 286, says, “the letters in question are *always* dotted in the *Codex Montfortianus*.” By referring to the plate, the reader will be able at once to correct this mistake. The *iota* in the *fac simile* occurs *thirty* times, and is dotted only in *five* instances; and the *upsilon* occurs *nineteen* times, and is dotted only in *seven*.

But arguments *for* or *against* the age of any manuscript on account of such dots, are futile in the extreme; as the most ancient manuscripts have them not only on the *iota* and *upsilon*, but upon several other letters, as may be seen in the *Codex Alexandrinus*, the *Codex Rescriptus* published by Dr. Barrett, and the *Codex Bezae*, in the latter of which they seem to occur more frequently than they do in the *Codex Montfortii*.

On the evidence of these *dots*, Mr. Martin of Utrecht, supposed the Dublin manuscript to be as old as the eleventh century: and on the same evidence Dr. Marsh argues, “that it is at least as modern as the *fifteenth*.” Both these judgments are too hastily formed;

Medio tutissimus ibis,

is the best counsel in such a case; the manuscript is more likely to have been a production of the thirteenth century, than of either the eleventh or fifteenth. The former date is as much *too high* as the latter is *too low*. The zeal of the critics for and against this controverted text, having carried them, in my opinion, much too far on either side.

In comparing the *writing* of the *Codex Montfortii*, with the different specimens given by Montfaucon in the *Paleo-*

graphia Græca, it appears to approach nearest to that on page 320, No. 4, which was taken from one of the *Colbert* manuscripts, No. 845, written in the year of our Lord 1272, which I am led to think may be nearly about the date of the *Codex Montfortii*; but on a subject of so much difficulty, where critics of the first rank have been puzzled, I should be sorry to hazard any more than an *opinion*, which the reader is at liberty to consider either well or ill-founded, as may seem best to his own judgment.

Though a conscientious advocate for the *sacred doctrine* contained in the disputed text, and which I think expressly enough revealed in several other parts of the Sacred Writings, yet I must own the passage in question stands on a most dubious foundation. All the Greek manuscripts (the *Codex Montfortii* alone excepted) omit the passage: so do *all* the *ancient versions*, the *Vulgate* excepted: but in many of the ancient MSS. even of this version it is wanting. There is one in the British Museum, of the tenth or eleventh century, where it is added by a more recent hand in the margin: for it is wanting in the text. It is also *variously written* in those manuscripts which retain it. This will appear more plainly by comparing the following extracts taken from eight manuscripts of the *Vulgate* in my own possession.

MS. I.

Ver. 7. — Quoniam tres sunt qui testimonium dant in celo, Pater, verbum et Spiritus Sanctus, et hii tres unum sunt.

Ver. 8. Et tres sunt qui testimonium dant in terra, Spiritus, Sanguis et Aqua.

MS. II.

Ver. 8. — Quoniam tres sunt qui testimonium dant in terra, Spiritus, Aqua et Sanguis, et tres unum sunt.

Ver. 7. Et tres sunt qui testimonium dant in celo, Pater, Verbum et Spiritus Sanctus, et hii tres unum sunt.

MS. III.

Ver. 7. — Quoniam tres sunt qui testimonium dant

in celo, Pater, et Filius et Spiritus Sanctus, et hii tres unum sunt.

Ver. 8. Et tres sunt qui testimonium dant in terra, Spiritus, Aqua et Sanguis.

MS. IV

Ver. 8. — Quoniam tres sunt qui testimonium dant in terra, Spiritus, Aqua et Sanguis; et hii tres unum sunt.

Ver. 7. Et tres sunt qui testimonium dant in celo, Pater, et Filius et Spiritus Sanctus, et hii tres unum sunt.

MS. V.

Ver. 8. — Quoniam tres sunt qui testimonium dant in terra, Spiritus, Aqua et Sanguis, et hi tres unum sunt.

Ver. 7. Et tres sunt qui testimonium dant in celo, Pater et Verbum, et Spiritus Sanctus, et hii tres unum sunt.

MS. VI.

Ver. 7. — Quia tres sunt qui testimonium dant in celo, Pater, Verbum, et Spiritus Sanctus; et hii tres unum sunt.

Ver. 8. Et tres sunt qui testimonium dant in terra, Spiritus, Aqua et Sanguis.

MS. VII.

Ver. 8. — Quoniam tres sunt qui testimonium dant in terra, Spiritus, et Aqua, et Sanguis, et hi tres unum sunt.

Ver. 7. Et tres sunt qui testimonium dant in celo, Pater, Verbum et Spiritus Sanctus, et hi tres unum sunt.

MS. VIII.

Ver. 8. — Quoniam tres sunt qui testimonium dant in terra, Spiritus et Aqua et Sanguis: et hii tres unum sunt.

Ver. 7. Et tres sunt qui testimonium dant in celo, Pater, Verbum, et Spiritus Sanctus, et hii tres unum sunt.

In what has been denominated the *Editio princeps* of

the Bible, supposed to have been printed between 1455 and 1468, the text stands thus :

Ver. 7. Quoniam tres sunt qui testimonium dant in celo, Pater, verbum, et Spiritus Sanctus, et hii tres unum sunt. Et tres sunt qui testimonium dant in terra, Spiritus, Aqua et Sanguis, et tres unum sunt.

The Bibles of *Coverdale*, 1535, *Matthews*, *Beck*, and *Cardmarden*, either include the 7th verse in brackets, or print it in a smaller character.

MS. IX.

Ver. 8. — Quoniam tres sunt qui testimonium dant in terra, Spiritus, Aqua et Sanguis.

Ver. 7. Et tres sunt qui testimonium perhibent in celo, Pater, Verbum, et Spiritus Sanctus, et hi tres unum sunt.

This last I took from an ancient manuscript in Marsh's library, St. Patrick's, Dublin.

In the Bible printed by *Fradin* and *Pinard*, Paris, 1497, fol. the text is the same with No. II. only, instead of *testimonium dant*, it reads *dant testimonium*.

The reader will observe, that in No. II. IV. V. VII. VIII. and IX. the *eighth* verse is put *before* the *seventh*, and that II. and IV. have *filius* instead of *verbum*. But both these readings are united in an ancient English manuscript of my own which contains the Bible from the beginning of Proverbs to the end of the New Testament, written on thick strong vellum, and evidently prior to most of those copies attributed to Wicliff.

For three ben that geben witnessing in heben the Fadre, the Word or Sone and the Wooly Goost, and these three ben oon. And three ben that geben witnessing in erthe, the Spirit, Water and Blood, and these three ben oon.

As many suppose, the Complutensian editors must have had a manuscript or manuscripts which contained this disputed passage, I judge it necessary to add the *note* which they subjoin at the bottom of the page, by which (though nothing is clearly expressed) it appears they either had such a manuscript, or *wished to have it thought they had such*. However, the note is curious, and shows us how

this disputed passage was read in the most approved manuscripts of the Vulgate extant in the thirteenth century, when *St. Thomas Aquinas* wrote, from whom this note is taken.

The following is the whole note *literatim* :

“*Sanctus Thomas in expositione secunde Decretalis de suma Trinitate et fide Catholica tractans istum passum contra Abbatem Joachim ut tres sunt qui testimonium dant in celo Pater Verbum et Spiritus Sanctus : dicit ad literam verba sequentia. Et ad insinuandam unitatem trium personarum subditur, Et hii tres unum sunt. Quod quidem dicitur propter essentie Unitatem. Sed hoc Joachim perverse trahere volens ad unitatem charitatis et consensus inducebat consequentem auctoritatem. Nam subditur ibidem : Et tres sunt qui testimonium dant in terra, s. Spiritus : Aqua : et Sanguis. Et in quibusdam libris additur : Hii tres unum sunt. Sed hoc in veris exemplaribus non habetur : sed dicitur esse appositum ab hereticis arrianis ad pervertendum intellectum sanum auctoritatis premisse de unitate essentie trium personarum. Hec beatus Thomas ubi supra.*”

If the Complutensian editors *translated* the passage into Greek from the *Vulgate*, it is strange they made no mention of it in this place, where they had so fair an opportunity, while speaking so very pointedly on the doctrine in question ; and forming a note for the occasion, which is indeed the only *theological* note in the whole volume. It is again worthy of remark, that when these editors found an important various reading in any of their Greek manuscripts, they noted it in the margin : an example occurs 1 Cor. xvi. 51.—why was it then that they took no notice of so important an *omission* as the text of the three witnesses, if they really had no manuscript in which it was contained ? Did they intend to *deceive* the reader, and could they possibly imagine that the knavery should never be detected ? If they designed to deceive, they took the most effectual way to conceal the fraud, as it is probable they destroyed the manuscripts from which they printed their text ; for the story of their being sold in 1749 to a *rocket-maker*, (see *Michaelis*, vol. ii. p. 440) is every way so exceptionable and unlike the truth, that I really wonder there should be found any person who would

seriously give it credit. It is more likely the manuscripts were destroyed at first, or that they are still *kept secret*, to prevent the forgery (if it be one) of the text of the three witnesses from being detected; or the librarian already mentioned may have converted them to *his own use*. If they were not destroyed by the Complutensian editors, I should not be surprised if the same manuscripts should come to light in some other part of the world, if not in the Alcala library itself.

The substance of this story as given by *Michaelis*, is as follows: "Professor *Moldenhawer*, who was in Spain in 1784, went to Alcala on purpose to discover these MSS. but was informed that a very illiterate librarian, about thirty-five years before, who *wanted room for some new books*, sold the ancient vellum MSS. as *useless parchments*, to one *Toryo*, who dealt in fire-works, as materials for making rockets." It is farther added that, "*Martinez*, a man of learning, *heard of it soon after they were sold*, and *hastened* to save these treasures from destruction, but it was too late, for they were already destroyed, except a few scattered leaves which are now in the library." On the whole of this account, it is natural to ask the following questions. Is it likely that the management of so important a trust should be in the hands of a person so ignorant, that he could not know a *Hebrew* or *Greek* MS. from a piece of *useless parchment*? Could such a person be intrusted to make a purchase of *new books* for the library, for which he wanted room; or if they were purchased by the *Trustees* of the library, is it likely *they* would leave the classification and arrangement of these to such a *Goth* as this librarian is said to have been? Would such a librarian, or indeed any other, be *permitted* to dispose of any part of the library which *he* might deem useless? If Mr. *Martinez* heard of it *soon after* they were sold, and *hastened to rescue them*, is it likely that almost the whole should have been converted into rockets before he got to the place, when we are informed they were so many as to cost originally 4000 aurei, and that even the price which the librarian sold them for, was so considerable, that it had to be paid at *two different instalments*? Was it possible that in so short a time, the rocket-maker could have already consumed the whole? The whole ac-

count is so improbable that I cannot help saying, *Credat Judæus Apella :—non ego.*

It is worthy of remark, that *Luther* never admitted the text of the three witnesses into any of the editions of his translation : it is true, it was afterward added, but never during his lifetime. On this, professor Michaelis makes the following observation : “ It is uncandid in the extreme for one Protestant to condemn another for rejecting 1 John v. 7. since it was rejected by the author of our reformation.” Any conscientious trinitarian may *innocently hesitate* to receive the feebly supporting evidence of this disputed text, in confirmation of a doctrine, which he finds it his duty and interest to receive, on the unequivocal testimony of various other passages in the book of God.

Professor Griesbach, who does not appear to be an enemy to the doctrine, and who has carefully and critically examined all the evidences and arguments *pro* and *con*, has given up the text as utterly defenceless, and thinks that, to plead for its authenticity is dangerous. “ For if,” says he, “ a few dubious, suspicious, and modern evidences, with such weak arguments as are usually adduced, are sufficient to demonstrate the authenticity of a *reading*, then there remains no longer any criterion by which the *spurious* may be distinguished from the *genuine* ; and consequently the whole text of the New Testament is unascertained and dubious.” See his own words at the end of his note on this passage, Nov. Test. Græc. vol. ii. page 236. See also the sum of all the arguments *pro* and *con*, in the concluding note on the 1st Epistle of John in my Commentary.

And see a defence of the genuineness of this passage by the present learned Bishop of Salisbury, Doctor *Burgess*, entitled, “ A vindication of 1 John v. 7. from the objections of M. *Griesbach* : in which is given a new view of the external evidence, with Greek authorities, for the authenticity of the verse, not hitherto adduced in its defence, 8vo. Lond. 1821.” I think this the ablest defence yet published, of the authenticity of this much disputed text.

St. JOHN'S *second Epistle*, probably about A. D. 80.

Written to a Christian matron (probably named *Kuria*, which we translate *Lady*) who seems to have been a *widow*, and to have had several children who were all converts to Christianity.

St. JOHN'S *third Epistle*, about A. D. 80.

Written probably about the same time with the former, to a highly prized Christian friend, of the name of *Caius*, who had been converted to the faith by the ministry of this apostle; and in whose house the apostles and their helpers in the ministry had often been entertained.

I have met with no edition of the *Greek* text of these epistles published *separately*. They were published in *Arabic* and *Latin*, *Opera Jonæ Humbræi*, 16mo. Paris, Vitré 1630. And in *Arabic*, *Ethiopic*, and *Latin*, 4to. Lug. Bat. Elzev. 1654.

See at the end of the Epistle of JAMES.

The REVELATION or APOCALYPSE, generally supposed to have been written by St. JOHN, about A. D. 96 or 97.

This, the three first chapters excepted, is the most obscure book in the whole of the Sacred Writings: nor has it fallen to the lot of any book, sacred or profane, to have so many and so contradictory interpretations. Into such a subject, it is not the province of this work to enter. The Revelation is probably the last piece which was given by divine inspiration to man; and is supposed to contain prophecies relative to the Christian Church, which shall be fulfilled at particular intervals, till the consummation of all things. On this ground, it may be considered a kind of connecting medium between the latest inspired writings and the dissolution of the world. For, if it contain prophecies relative to every period of the Christian Church, which shall be fulfilled in their *respective seasons*, this may be looked upon as a *continual oracle*, by which

God *still* condescends to *converse with mankind* : for, the accomplishment of the prediction will not only show that God *has spoken*, but that, notwithstanding all the changes and chances of sublunary things, the government is *still* upon his shoulders, and that He doth what seemeth him good in heaven above, and among the children of men. There are *two* opinions relative to its date. Some suppose it was written *before* the destruction of Jerusalem, and that it relates to that event, and the disturbances which about that time took place in the Roman empire. Others suppose it was written *after* that destruction, and published when St. John returned from his banishment in Patmos, in A. D. 97. This date I have followed. Whoever wishes for farther information must consult *Lardner* and *Michaelis*.

I have met with no Greek edition of the Apocalypse published *separately*. For different copies of several *versions*, see the BIBLIOG. DICT. under the article TESTAMENT.

The *Edit. princ.* in Syriac, accompanied with the same text in Chaldee letters; the Greek text, with a Latin version of the Syriac, and some useful Notes, was published by *Lewis de Dieu*, L. Bat. Elzev. 1627, 4to. Very scarce. The original was probably written in the twelfth century.

The following *English* translations are extremely curious.

REVELATIONS, chap. xx. 7, 8, 9, and 10, with an Exposition, by *James VI.* king of Scottis, 4to. Edinbr. Henry Charteris, 1588.

REVELATION of *St. John*, according to the *Genevan translation*, with a *paraphrase, &c.* by *John Napier, L. of Merchistoun, younger*, 4to. Edinb. R. Waldegrave, 1593. Sir *John Napier*, the author of this paraphrase, is well known in the republic of letters, by his discovery of the *Logarithms* : from a consideration of the Apocalyptical numbers, he thought the world must end about 1688, but as for the elect's sake the days are to be shortened, he supposed it would happen much sooner ! *Ne sutor ultra crepidam*, may in its spirit be applied to *mathematicians* and *lords* as well as to *cobblers*.

For the best and most convenient editions both of the Hebrew Bible and Greek Testament, I must refer to the BIBLIOGRAPHICAL DICTIONARY, under the words BIBLIA and TESTAMENTUM. A few words here must suffice.

The most useful HEBREW BIBLE for any person who is even moderately acquainted with *Latin*, is that of MONTANUS, with an interlineary Latin translation; the Latin word being placed above the Hebrew word to which it belongs, so that it is impossible to mistake the meaning. Printed at Antwerp, by C. Plantin, 1572, fol. *Edit. opt.* A second, and excellent edition, Ibid. 1584, fol. These editions have the *New Testament* also, with an interlineary Latin translation.

SIMON'S *Hebrew Bible*, 8vo. 1756, with a short yet full *Lexicon* at the end, *Hebrew* and *Latin*, is a very portable, useful, and cheap book.

VAN DER HOOCHT'S *Hebrew Bible*, Amst. 1705, 8vo. for elegance and accuracy has no equal.

LEUSDEN'S *Hebrew Bible*, without points, Amst. 1701, and his Greek Testament, Amster. 1740; printed to match and bind up with it, very small twelves, is a very convenient work for the pocket.

The *Hebrew Bible* by DODERLEIN and MEISNER, with a selection of various readings from *Kennicott* and *De Rossi*, Leips. 1793, 8vo. is (on good paper) a very useful and convenient book: but the copies on the inferior paper are scarcely legible.

Of the *first edition* of the Hebrew Bible, printed Soncin. 1488, 2 vol. fol. I have already spoken. This edition is no longer to be met with.

The *first edition* of the Greek Testament is that in the *Complutensian Polyglott*, Complut. 1514, folio.

But the most convenient and the most accurate for common use, is that by GERHARD of *Maestrich*, Amst. 1735, 12mo. with various readings, parallel texts, and some useful maps.

That by BENDEL, Stutgard, 1734, 12mo. is a very accurate and excellent edition. The editor was one of the best and most conscientious critics in Europe.

For critical purposes, that of *Professor GRIESBACH*, Halæ, 1796, 8vo. 2 vols.

For the *pocket*, that published by the ELZEVIRS, Lug.

Bat. 1724, 16mo. A very elegant work, and what is termed *the standard text*.

But the most convenient and the most portable is that printed by BLAEU, at Amsterdam, 1633, 16mo. A little more than four inches long, two broad, and half an inch thick.

There have been many TRANSLATIONS of the Old and New Testaments, but the best ever made, take it in the whole, is that in common use, first published in 1611, commonly called *King James's Bible*, because published by royal authority. For accuracy and general fidelity, competent judges allow that this translation greatly exceeds all modern versions, whether English or foreign.

As in the preceding *Chronological account* of the *succession* of the inspired penmen of the New Testament, I have chiefly followed Professor *Michaelis*; and as Dr. *Lardner's* chronology differs from his, the reader will not be displeased with the following synopsis of it, which he may collate with the preceding, and follow that which he judges to be best: much accuracy in such cases cannot be expected.

Books in order of time.	When written.	Places where written.
<hr/>		
	<i>A. D.</i>	
1st. Thessalonians	52	Corinth.
2d. Ditto	52	Corinth.
Galatians	52 or 53	Corinth or Ephesus.
1st. Corinthians	56	Ephesus.
1st. Timothy	56	Macedonia.
Titus	56	Ditto, or near t.
2d. Corinthians	57	Macedonia.
Romans	58	Corinth.
Ephesians	61	Rome.
2d. Timothy	61	Rome.
James	61 or 62	Judea.
Philippians	62	Rome.
Colossians	62	Rome.
Philemon	62	Rome.
Hebrews	63	Ditto, or Italy.
Luke	63 or 64	Greece.

Books in order of time.	When written.	Places where written.
<hr/>		
	<i>A. D.</i>	
The Acts	63 or 64	Greece.
Matthew	64	Judea.
Mark	64	Rome.
1st. & 2d. Peter	64	Rome.
Jude	64 or 65	Unknown.
John's Gospel	68	Ephesus.
1st. John	80	Ephesus.
2d. & 3d. John bet.	80 & 90	Ephesus.
Apocalypse	95 or 96	Patmos or Ephesus.

Many of the writers of the Old Testament have given *dates* to their works, so that we may easily know the times in which they wrote; but the *Evangelists* and *Apostles* have observed a perfect silence on points of this nature. What learned men have done to ascertain the dates of their writings is of no use; but on such a subject minute criticism is misplaced.

CHRONOLOGICAL SUCCESSION OF

ECCLESIASTICAL LITERATURE.

APOSTOLICAL FATHERS. *From A. D. 71, to A. D. 140.*

Those who immediately succeeded the apostles, and wrote previously to the time of *Justin Martyr*.

St. BARNABAS, *A. D. 71.*

Was a Levite of the country of Cyprus, and one of those who, after the resurrection of Christ, sold their

goods and brought the money and laid it at the Apostles' feet, Acts iv. 36, 37. Of whom St. Luke says (Acts ix. 24) *he was a good man, and full of the Holy Ghost and faith.*

An *Epistle* ascribed to this person is still extant, and was first published by Archbishop *Usher*, Gr. et. Lat. 4to. Oxon. 1643.—4to. Paris, 1645. Translated by *Archbishop Wake*, in his *Genuine Epistles of the Apostolical Fathers*, 8vo. London, 1693.—Second and more correct edition, 8vo. Lond. 1710; since often reprinted.

Some contend that the author of this epistle was not Barnabas the Levite, but another of the same name, who, before his conversion to Christianity, had been a *Gentile*. The Epistle consists of two parts.

First—An exhortation to constancy in the belief and profession of the doctrine of Christ; recommending particularly its simplicity, in opposition to the rites and ceremonies of the Jewish religion.

Second—Various moral instructions.—In this epistle there is much allegory and much fable.

St. CLEMENT, A. D. 96.

Was bishop of Rome about A. D. 91 or 93, and is supposed to have suffered martyrdom under Trajan, about A. D. 100, but this is a modern supposition. He was generally believed by the ancients to have been the same with that *Clement* whom St. Paul mentions among his *fellow-labourers whose names are in the book of life*. Phil. iv. 3.

EPISTOLE ad *Corinthios*, a *Pat. Junio*, Gr. et Lat. 4to. Oxon. 1633. *Edit. Princ.*

———— a *Wotton*, Gr. et Lat. 8vo. Cantabr. 1718. *Edit. opt.*

The *Acts of Peter*, the *Apostolical Constitutions*, two *Syriac Epistles* published by *Wetstein*, and two *Epistles to the Corinthians*, have been attributed to this father: of which only the *first Epistle to the Corinthians* is allowed to be genuine. This epistle is written in the name of the whole Church of Rome, to the Church of Corinth, in order to compose some dissensions which had taken place

in the latter, relative to their spiritual governors, and is as simple in style as apostolic in spirit and advice.

See the translation among the *Genuine Epistles* by Archbishop Wake.

The *second* epistle attributed to Clement, is supposed to be a production of the fourth century.

HERMAS, A. D. 100.

This writer is generally allowed to be the same that St. Paul salutes, Rom. xvi. 14. He is author of a work entitled *Pastor*, or the *Shepherd*, written originally in *Greek*, but only a *Latin version* of it remains. It is divided into *three* books.—The first contains *four Visions*, in which a Female, representing the Church, gives directions concerning the Church, and the conduct of Christians.—The second, *twelve Precepts*, inculcating various moral virtues, and these Hermas feigns to be delivered to him by his guardian angel.—The third, *ten Similitudes*, recommending a Christian spirit and practice. The high estimation in which this work was held by the early Christians must have been caused more by the excellent character of the Author, than by its own intrinsic merits, for there is little in it to admire: the *Precepts* are the best part.

HERMÆ PASTOR, a *Jac. Fabro*, Lat. fol. Paris, 1513.

The best edition is among the *Patres Apostolici* of *R. Russell*, vol. i. 8vo. Mond. 1746.

See the translation in *Wake* as before.

St. IGNATIUS, A. D. 107.

Surnamed *Theophorus*, was born in Syria, educated under the apostles *John* and *Peter*, and became bishop of Antioch, about A. D. 67, in which he continued till A. D. 107, when he was sent to Rome by the order of *Trajan*, and devoured by wild beasts, being found guilty of believing in Jesus Christ!

There are *seven* epistles attributed to this ancient Christian bishop:—directed to the *Ephesians*, counselling

to unity, to obedience, to right faith in Christ, and to attention to the ordinances, "breaking one bread, which is the medicine for immortality and the cure for death:"—to the *Magnesians*, supporting the episcopal authority, (which he frequently does,) and exhorting them to continue steadfast in the faith:—to the *Trallians*, defending the accounts delivered of Christ, from the false assertions and interpretations of heretics:—to the *Romans*, professing his willingness to die for the truth:—to the *Philadelphians*, against false doctrine, and showing the New to be the fulfilment of the Old Covenant:—to the *Smyrnæans*, warning them against those heretics who denied that our Lord *really* suffered:—and to *St. Polycarp*, giving him general advices how he was to act in his office of bishop.

They exist in the original *Greek*, and in a very ancient *Latin Translation*.

S. IGNATI *Epistolæ*, a *Guill. Morellio*, Gr. 8vo. Par. 1562.

———— *juxta exemplar Medicæum, una cum veteri Latine versione*, a *Pearson et Smith*, Gr. et. Lat. 4to. Oxon. 1709, *Edit. opt.*

The Epistles of IGNATIUS larger and smaller, in Greek and English, with various readings. &c. By *W. Whiston*, M. A. in his *Primitive Christianity Revived*, vol. i. 8vo. Lond. 1711. See them also in *Bishop Wake's Genuine Epistles*, &c. *Wake's* translation is the most faithful.

ST. POLYCARP, A. D. 108.

One of the disciples of St. John, and bishop of Smyrna; supposed to be the *Messenger* of that Church, to whom St. John is directed to send an Epistle, Rev. ii. 8—11. He was sentenced to be burned alive for the testimony of Christ, A. D. 166.

Though *Irenæus* assures us Polycarp had written *several epistles*, yet but *one* is extant, viz. to the *Philippians*, containing thirteen sections, but the tenth, eleventh, and twelfth are not in the *Greek* copies we have, but are extant in an ancient *Latin* version.

S. POLYCARPI *Epistola ad Philippensis*, Gr. et. Lat. fol. Duaci, 1632. *Edit. princ.*

———— *cura Smith*, Gr. et Lat. 4to. Oxon. 1709.

The Epistle of St. POLYCARP, translated into *English* by *William Cave*, in his *Lives of the Fathers*, fol. Lond. 1682.

These *five writers* constitute the whole of what are called the APOSTOLICAL FATHERS, whose writings, for their deep piety, simplicity, and divine unction, form a proper connecting link between those of the Evangelists and Apostles; and those of the PRIMITIVE FATHERS.

The best translation of the whole is that by Archbishop *Wake* already quoted, entitled, *The Genuine Epistles of the Apostolical Fathers, with a preliminary Discourse*. Second edition, 8vo. Lond. 1700.

As all classes of Protestants have agreed to annex those writings called *Apocryphal* to the Old Testament, is it not strange that the *Apostolical Fathers* should not be annexed to the New? They are certainly far more authentic, and of much more intrinsic worth.

Chronological Succession of those called FATHERS of the CHURCH, both Greek and Latin.

PAPIAS, A. D. 116.

This most ancient of the primitive Fathers, is reported by *Irenæus* to have been a disciple of St. *John*, and a companion of *Polycarp*: and *Eusebius* says, he was bishop of Hieropolis, in Asia. Of *five books*, entitled, *An Explication of the Oracles of the Lord*, written by this man, only some *Fragments* remain, preserved by *Eusebius* and others, which were published by Dr. *Grabe* in his *Spicilegium SS. Patrum*, &c. under the title *Fragmenta librorum PAPLÆ ex Irenæo, Eusebio, Andrea Cæsarensi, Œcumenio*, and *MS. Cod. Biblioth. Bodleianæ*, 2397, Oxon. 1699, 8vo.

The only *English translation* of any of these *Fragments* which I have met with is in Dr. *Lardner's Credibility of the Gospel History*, vol. ii. p. 107, edit. 1788. From these *Fragments*, he appears to have been a pious, simple, credulous man, much given to allegorizing the letter and facts of Divine Revelation.

JUSTIN MARTYR, A. D. 140.

Was born in *Flavia Neapolis*, anciently called *Sichem*, in Samaria. His father's name was *Priscus*, and his grandfather's *Bacchius*. He was an early lover of truth, and studied philosophy first under a *Stoic*, next under a *Peripatetic*, then a *Pythagorean*, and lastly under a *Platonic*. With the Platonic philosophy he was greatly delighted, and continued to prefer it to all others till he became acquainted with the Christian religion, which he embraced as *the only certain and useful philosophy*. He became a martyr in the reign of Marcus Antoninus.

His works are,—

Address to the Greeks:—in which he gives the reasons why he became a convert to Christianity, and shows that heathenism only tends to vitiate the heart, and pervert and degrade the understanding.

Exhortation to the Greeks,—which consists of *two parts*: in the *first* he proves, that no person can acquire just notions of God and truth from a perusal of the Greek writers: the comments of the *poets* on sacred things, he shows to be absurd; and the opinions of the *philosophers* still more so. And that even Plato and Aristotle not only differ widely in their opinions, but often contradict each other. In the *second* part he shows that the few correct notions of divine things which may be collected from the Greek writers, were such as they had borrowed from the Jewish writings, to which he proves both Homer and Plato were greatly indebted. This work is peculiarly valuable.

On Monarchy.—In this little work he proves there can be but one God, and confirms his sentiments on this head by quotations from *Æschylus*, *Sophocles*, and others; that to this God men must give account of their action;

and that the *libations*, &c. offered by the Greeks, could have no tendency to make atonement for sin, or appease his anger. This valuable little tract is almost entirely made up of quotations from the ancient Greek writers.

First Apology for the Christians.—Addressed to the emperors *Titus, Ælius, Adrian, Antoninus Pius, Marcus Antoninus, Lucius Verus*, and the senate and the Roman people at large. This Apology may be divided into *three* parts. In the *first*, he shows how absurd it is to condemn the Christians unheard, and demonstrates the innocence and purity of their lives. In the *second*, he shows that the Christian religion is supported by irrefragable arguments: and in the *third*, he explains the nature of the Christian mysteries, *baptism*, the *eucharist*, &c., and begs the emperors to refrain from persecuting an innocent unoffending people.—Justin's method of speaking concerning Christ is frequently objectionable, *if not heterodox*; p. 59. speaking of the Logos he says, "than whom a more royal and just Ruler, *after God the Father*, we know not one."—Upright Heathens, such as Socrates and Heraclitus, he supposes will be saved, p. 83.—He thus speaks of the Eucharist, p. 98. *ου γαρ ως κοινον αρτον ουδε κοινον πομα ταυτα λαμβανομεν, αλλ' ον τροπον δια λογου Θεου σαρκοποιηθεις Ιησους*, *in some measure* asserting the transformation of the elements.

To this is subjoined the *Rescript of Adrian* in behalf of the Christians, to *Minutius Fundanus*: the letter of *Antoninus* to the states of Asia: and *the epistle of the Emperor Marcus to the senate*, in which he shows that a victory obtained by the Romans in Germany, was owing to the intercession of the Christians.

It is probable that this letter is a forgery, but the event it commemorates is mentioned as a fact by Tertullian, *Apolo-* *log.* c. 5. and is given as the cause of Marcus' friendship to the Christians.

Second Apology for the Christians—Addressed to the Roman senate. This Apology is imperfect at the beginning, and is much shorter than the former, but contains a good deal of curious and useful information: among other things, the history of the three martyrs who had lately suffered. Justin concludes by proving that the *very* persecutions which the Christians endured were

proofs of their extraordinary courage and irreproachable innocence. He asserts here, and elsewhere often, the doctrine of *eternal* punishment:—and with reference to Christ uses the following dubious phrase, *τον γαρ απο αγεννητου και αβητου Θεου Λογον, μετα τον Θεον, προσκυνου μεν και αγαπωμεν.*

Dialogue with Trypho.—Justin being at Ephesus, and walking one morning in the Xystum, met with a Jew named *Trypho*, (accompanied with six others,) who wished to enter into conversation with him, as he took *Justin* for a *philosopher* by his robe. *Justin*, on finding who *Trypho* was, expressed his wonder that he who had Moses and the prophets to converse with, should pay any attention to a Greek philosopher: and then informed him how he had studied the different systems of philosophy, but found neither satisfaction nor true peace of mind till he had embraced the Christian religion. At this the companions of *Trypho* burst out into a fit of laughter, but he pretended to deplore *Justin's* fate in falling under such a delusion, asserting, that it was better for him to continue attached to the philosophy of Plato, or any other, than thus to permit himself to be deceived by falsehoods, and follow worthless men; exhorting him at the same time to become a proselyte to the Jewish religion, get circumcised, and keep the sabbath, and then he might expect mercy of God. *Justin* immediately pledging himself that he could demonstrate the truth of the Christian religion, *Trypho's* companions began again to laugh and become very noisy. *Justin*, observing that no good could be expected from such men, began to walk off, but *Trypho* caught hold of his cloak, and begged him to tarry; to this *Justin* assented, on condition that his ill-bred companions should either go about their business or be silent. To this *four* of them agreed, and the other two, pretending to turn all into ridicule, marched off. They then came into the middle of the Stadium, where there were some stone seats, and sat down; when the dialogue commenced, which, being interrupted by the night, was renewed the next day, *Trypho* and his companions, with some others who had not been present the preceding day, attending.

This interesting Dialogue, the most valuable part of *Justin's* works, may be divided into *three parts*:—In the

first, Justin refutes the erroneous opinions which the Jews held concerning the Law.—In the *second*, he shows the nature of Jesus Christ, and proves that he was incarnated for the salvation of man.—In the *third*, he shows the calling of the Gentiles ; and how this was prefigured by the Law, and foretold by the prophets.

The merit of this author is peculiar, since it consists in the intrinsic excellence of the *matter* of his works, wherein there is neither eloquence of language nor peculiar brilliancy of thought, but he abounds in sound, solid sense, the produce of a well cultivated and acute mind.

S. JUSTINI MARTYRIS *Opera*, Gr. fol. Par. Rob. Steph. 1551. *Edit. princ.*

— ab *Oberthur*, 8vo. Gr. et Lat. Wirceb. 1777, 2 vol. A very good, neat, and portable edition.

English TRANSLATIONS.

The Apologies of Justin Martyr, &c. translated from their Originals, with Notes and preliminary Discourses, by *William Reeves*, M. A. in 2 vols. 8vo. Lond. 1709; reprinted 2 vol. 8vo. 1716. The *first* Apology only is translated by Mr. Reeves, and often too paraphrastically.

Dialogue with Trypho the Jew, translated from the Greek into English, with Notes, by *Henry Browne*, M. A. 2 vol. 8vo. Lond. 1755. An almost literal translation.

The Exhortation to the Gentiles, translated from the Greek, by the Rev. *Thomas Moses*, of Aberdeen, 8vo. Lond. 1757. A good translation, though not very literal.

EPISTLE TO DIOGNETUS.

Some attribute this epistle to *Justin Martyr*, but the style is so widely different from that of Justin, that the most discerning critics have agreed that *he* is not the author. The language is more polished, and there is greater vivacity than belongs to the style of Justin. *Tillemont* supposes it to have been written before the destruction of Jerusalem ; and the *Abbe Boni* places it in A. D. 70, but this opinion is confuted by *Basnage*. Dr. *Lardner* imagines it to have been written at least *before* the time of Constantine. In this epistle, which Dr. Lard-

ner calls *an excellent one*, the sufferings of the Christians are particularly described, their courage, fidelity, and innocence asserted and extolled; and Diognetus, who was a heathen, but desirous of knowing the truth, is earnestly exhorted to receive the Christian faith.

EPISTOLA ad DIOGNETUM, ab *Hen. Stephano*, Gr. et Lat. 4to. Paris, 1571 and 1592. Generally printed with the works of *Justin Martyr*.

But the most convenient edition is that connected with the works of *Tatian*, *Athenagoras*, *Theophilus*, and *Hermias*, in the third volume of the *Greek Fathers*, published by *Oberthur*, 8vo. Gr. and Lat. Wirceb. 1777.

Only some extracts from it have been translated into English, and these are in *Lardner's Credibility*, &c. vol. ii. pp. 129—133. There are several *lacunæ* in the body of this epistle, a thing to be regretted in so valuable a work; though Dr. *Jortin* is pleased to call it the production of *an inconsiderable writer*.

DIONYSIUS, BISHOP OF CORINTH, A. D. 170.

This Christian bishop, of whom little now is known, appears to have been in considerable repute in the days of Eusebius, for

Eight Epistles,—which he had written: *one* to the *Lacedemonians*: *another* to the *Athenians*: the *third* to the believers of *Nicomedia*, the capital of Bithynia: the *fourth* to the Church at *Gortyna*, and the other Churches of Crete: the *fifth* to the Church in *Amastris*, together with those throughout Pontus: the *sixth* to the *Gnossians*: the *seventh* to the *Romans*: and the *eighth* to *Chryso-phora*, an eminent Christian matron. These are all lost, except a few *Fragments* preserved by Eusebius, *Histor. Ecclesiast.* lib. iv. chap. 23, and lib. ii. chap. 25. See several *extracts* from these *Fragments* in Dr. Lardner, *Credibility*, &c. vol. ii. pp. 133—136.

TATIAN, A. D. 172.

Was born in Assyria, and was originally a heathen, but was converted to Christianity by reading the Sacred

Writings. He was one of the disciples of *Justin Martyr*, but is said to have fallen into many strange and erroneous opinions after the death of his master. Puffed up, says St. Jerom, with the pride of eloquence, he founded a new heresy, called that of the *Encratites*: condemned the use of wine—denied the lawfulness of marriage, &c. &c.

Of all his numerous writings, only one remains, viz. his *Oration against the Greeks*.—In this work Tatian inveighs strongly against the heathens; he tells them they boasted of arts which they never invented, and though they now possessed them, they perverted them to the worst of purposes. *Rhetoric* they used to serve the purposes of injustice and calumny; *Poetry* to corrupt the morals of mankind; and *Philosophy* to confirm and sanction their monstrous errors. He then takes occasion to point out the nature of the true God, his Word or Son—the creation of the world—the fall of man—his restoration by Christ—the resurrection of the body, and a future judgment: and then compares the Christian system with that of the heathens, and demonstrates its superior excellence. Tatian has some curious notions; he shows that all spirits were created in a state of immortality, by being united to the infinite Spirit; and that they were separated from this Spirit by sin; that there are now *two* kinds of spirits, the one termed *Soul*, and the other the *Holy Ghost*, the image and likeness of God: that, *Soul* cannot be immortal without union with the Holy Spirit; but, partaking of the nature of flesh while living without God, dies with the body! Concerning the antiquity of the Sacred Records he speaks with great force and argument, showing that Moses wrote long before Homer, and that the age of Homer was utterly uncertain; some placing him *eighty* years after the siege of Troy; others *four hundred*, and some *five hundred*. And, lastly, shows the absurdity and iniquity of many of the heathenish rites and ceremonies, which he had observed in his extensive travels over the world.

This is a work of considerable learning and importance, and is less known than it deserves.

ORATIO AD GRÆCOS, a *Conrad Gesnero*, Gr. fol. Tigur. 1546. *Edit. Princ.*

ORAT. AD GRÆC. a *Will. Worth*, Gr. et Lat. 8vo. Ox.

æn. 1700. An excellent edition, containing also *Hermiæ irrisio Philosophorum*.

His work has never been translated into English. It should be observed that many writers leave *Tatian* out of the list of the *Primitive Fathers*, because of the errors into which he is said to have fallen toward the close of his life.

HEGESIPPUS, A. D. 173.

Was originally a *Jew*, converted to the Christian faith, born in the beginning of the second century, and died, according to the Alexandrine chronicle, in the reign of Commodus. He wrote a

History of the Church, in five books, from the birth of our Lord to the time of *Eleutherus*, bishop of Rome, who succeeded *Anicetus* in 170.

His work is all lost except a few Fragments preserved by *Eusebius* in his *Ecclesiastical History*; and one in the *Bibliotheca* of *Photius*. Several curious extracts may be found translated by *Lardner*, *Credibility*, vol. ii. pp. 140—145.

MELITO, BISHOP OF SARDIS, A. D. 177.

Of this ancient writer little is known. He was bishop of Sardis, in Lydia, and supposed by some to be the same with the angel or messenger of the Church of Sardis, mentioned Rev. iii. 1—6. He travelled into Palestine on purpose to learn the *number* of the books of the Old Testament. *Eusebius* mentions this catalogue, which is the *first* ever made by any Christian writer, and of which he has given a copy, *Hist. Eccles.* lib. iv. The books are the same as those now in the Hebrew Bible, only the book of *Esther* is not mentioned, probably because *then* annexed to *Ezra and Nehemiah*.

Melito wrote several books, the titles only of which remain. *Two books concerning Easter*.—*Rules of Life and of the Prophets*.—*Of the Church*. *Of the Lord's Day*.—*On the Nature of Man*.—*Of the Formation of*

Man.—Of the Senses, and their subjection to the Faith.—Of the Soul, Body and Mind.—Of Baptism.—Of Truth.—Of the Origin and Generation of Christ.—Of Prophecy.—Of Hospitality.—The Key.—Of the Devil.—Of the Revelation of John.—Of the Incorporation of God, or the Incarnate God, (περι ενσωματου Θεου) and, An Apology to Antoninus.

The titles of several of these works may lead us to regret that they are irrecoverably lost. Dr. Lardner has made some use of this writer in his *Credibility of the Gospel History*, vol. ii. pp. 146—148.

EPISTLE *of the Churches of LYONS and VIENNA*, A. D. 177.

This epistle was written during the time of a great persecution, and sent to the Churches throughout *Asia* and *Phrygia*. Eusebius has inserted it almost entire, in the first chapter of his *Ecclesiastical History*, book v. It gives a most affecting account of the various sufferings through which the true followers of God were obliged to pass; and is the most considerable and valuable piece of antiquity of this kind, which (thanks to the indefatigable Eusebius) has reached the present times.

St. IRENÆUS, A. D. 178.

This eminent writer is supposed to have been born (perhaps at Smyrna) about A. D. 140. He was one of Polycarp's disciples, according to Eusebius, and became bishop of Lyons, in France, about 178, and is said to have suffered martyrdom in 202.

He wrote *five books* against heresies, in Greek, but the original is now lost, and they exist only in an ancient Latin translation, except a few fragments preserved by Eusebius.

In his *first book*, Irenæus exposes the ridiculous visions of the *Valentinians*, who blending the gospel of John (the only one they admitted) with Platonic ideas, formed a monstrous system of divinity by the propagation of *æons*

or ages, which they transformed into so many persons, male and female. The first *æon* which they named *Proarché* or *Bythos*, i. e. the *beginning*, and *Abyss*, having remained a long time with *Sigé* (Silence,) brought forth a son called *Nous*, (understanding) and *Aletheia* (truth.) *Nous* and *Aletheia* begot *Logos* and *Zoé* (the word and life,) and *Logos* and *Zoé* begot *Man* and the Church. These constituted the famous *Ogdoad*, or eight first *æons*. *Logos* and *Zoé* begot ten other *æons*, and *Man* and the Church begot twelve. These thirty *æons* make what the Valentinians termed their *Pleroma* or Plenitude (the place in which God has his peculiar habitation, and in which he makes the fullest discoveries of himself;) to which notion St. Paul is supposed to allude, Colos. i. 19., "For it pleased the Father that all fulness (*παν το πληρωμα*, all the *Pleroma*) should dwell in him," chap. ii. 9. "In him dwelt all the fulness (*παν το πληρωμα*, all the *Pleroma*) of the godhead bodily." See also Ephes. i. 23, where the Church is termed the fulness (*το πληρωμα*) of him who filleth all in all—*τον παντα εν πασι πληρουμενον*.

Sophia (wisdom) the last of the *æons*, wished to go out of the *Pleroma*, and would have done so, had not *Horos* (the bound or limit) prevented her. But with this excessive desire to go out, she brought forth a being called *Achamoth*, which continued like a shapeless abortion, out of the *Pleroma*. The *Messiah*, brought forth by *Nous*, had pity on *Achamoth*, and restored her to form; she then turned toward him who had given her this being, and this conversion became the *matter* out of which the world was formed. Finding herself out of the *Pleroma*, she began to weep, and her tears produced *water*, the *sea*, *rivers*, &c. and her fear that she should not get in, produced the *elements*. Then the *Christ* sent her the *Saviour* or *Jesus*, who delivered her from her passions. She then brought forth the *Demiurgus*, who is the Author and God of the world, and of every thing which exists out of the *Pleroma*.

This is the sum of this extravagant heresy, which shows to what lengths of sublime nonsense the human mind may go in thinking and speaking about God, when the Sacred Oracles are neglected. How true are these two sayings: "No man hath seen God at any time, the only be-

gotten Son who lay in the bosom of the Father, he hath declared him.”—And, “The world by wisdom knew not God.”

In the *second book*, Irenæus refutes these heretics, exposes their arbitrary and ridiculous manner of interpreting the parables of the Gospel, and their pretensions to miraculous powers : and takes occasion from this to show that the power of working genuine miracles still remained in the Church, and could only be exercised by those who believed on the name of the Lord Jesus.

In the *third book*, he shows what the doctrine of the Church was, which the apostles preached, having received perfect instruction from on high.—Mentions the Gospels of Matthew, Mark, Luke, and John, and says the latter was written against the errors of *Cerinthus* and the *Nicolaitans*.—Shows also the succession of bishops and holy men in the Church ; and further exposes the pretensions of the *Valentinians* and *Marcionites*.

In the *fourth book*, he shows from the words of our Lord the doctrine held by the Church concerning the Eucharist, &c. ; maintains that there is a principle of *liberty* or *free-will* in man, and asserts that upon this are founded the precepts, exhortations, reproofs, commendations, promises, rewards, and punishments, mentioned in the Sacred Writings ; shows that *evil* did not come from God, but from the creature ; and that what God permits of this kind is for the benefit of man, &c.

In the *fifth* and last book, Irenæus combats the heretics by those words of Christ and the apostles which he had not before cited : proves against the *Valentinians* that Christ has truly redeemed men by his blood ; and in order to this was truly and properly incarnated. Gives *two* reasons why the resurrection of the body is not impossible :

1. Because believers are members of the body of Christ ; therefore, as the body of Christ was raised from the dead, so shall the bodies of believers !

2. As God produced our bodies out of nothing, he can restore them to life when he pleases. He *has* promised to raise the dead ; and he *can* do it because he is *omnipotent* ; he *will* do it because he is *good*. He then recapitulates the heresies which he had mentioned and refuted

in the course of the work ; and shows that they were all comparatively of modern date, and did not exist in the first age of the Church.

Of this work and its author, Dr. *Lardner* has given the following opinion : “ Irenæus has shown himself, in this large work against heresies, well acquainted with heathen authors, and the absurd and intricate notions of heretics, as well as with the scriptures of the Old and New Testament. He was at the same time a very humble, modest man, and, agreeable to his name, *a lover of peace*.”—*Credibility*, vol. ii. p. 157.

ADVERSUS HÆRESES, libri v. a *Desiderio Erasmo*, Gr. fol. Basil. 1526.

———— a *Jo. Hern. Grabe*, Gr. et Lat. fol. Oxon. 1702. In this edition, Dr. Grabe has restored much of the Greek text, and amended the ancient Latin version from four manuscripts.

———— a *Renato Massuet*, Gr. et Lat. fol. Par. 1710. This editor, who professes to give a correct edition of Irenæus, complains against that of Dr. Grabe as very inexact, and made to serve a party. None acquainted with Grabe, will believe Massuet.

FRAGMENTA, ANECDOTA, a *Ch. Mat. Pfaffio*, Gr. et Lat. 8vo. Hag. Com. 1747.

There is no translation of this author's works into English.

ATHENAGORAS, A. D. 178.

Of this ancient writer, little is known. *Philip Sides*, who lived in the end of the fourth century, says he was a heathen philosopher who, designing to write against the Christians, thought it necessary to read their Scriptures, with the view of making his work more complete ; but was converted to the faith, which, like another Paul, he had wished to destroy, by merely reading their books. He says further, that Athenagoras flourished under *Adrian* and *Antoninus Pius*, that he was the first president of the Catechetical school of Alexandria, and preceptor to *Clement*, who wrote the *Stromata*.

TWO works of this writer remain : *LEGATIO PRO CHRISTIANIS* ; and *DE RESURRECTIONE MORTUORUM*.

In his *Legation*, or *Apology for the Christians*, addressed to *Marcus Aurelius*, and his son *Commodus*, he shows that, while all the nations subject to the empire were permitted freely to worship the deities of their choice, and the most absurd superstitions were tolerated, the Christians alone, whose worship was simple, pure, and worthy of the Deity, were not only denied this liberty granted to all the rest, but were also unjustly maligned, slandered, and persecuted, while “ the whole of their accusation was their name.” He vindicates them from the charge of *atheism* brought against them by the heathens, because they could not comprehend their *spiritual* worship, not seeing any images, sacrifices, &c. He also refutes the calumny of their *eating human flesh*, the *impure* and *unnatural* connections with which they were charged, &c., by showing the purity of their doctrines, and the holiness and innocence of their lives. By frequent quotations from the Greek writers, he proves that the gods, which were objects of their religious adoration, were possessed of the same passions as men, and disgraced by the same or more detestable vices.

In his book on the *Resurrection*, he first shows the necessity of having the mind freed from prejudice in order to arrive at truth ; refutes the objections made against the doctrine of the resurrection ; and confirms the doctrine itself by several arguments. He next shows that those who deny the resurrection should prove, either that God *cannot* bring it to pass ; or that, he *will* not. If he cannot do it, it must be either because he lacks skill to plan, or power to effect it ; but his formation of the human body, refutes these suppositions. If he have *power*, but *will not do it*, then it must be, because it would be *unjust* in itself, or *unworthy* of the divine nature ; but neither of these can ever be proved. He has some curious speculations on the *identity* of the human body, which on *three* grounds he argues will be raised again to life :—1, from the object of man’s creation ; 2, from the nature of man as an accountable being ; 3, and from God’s justice as a rewarder of good and evil.

This is really a curious treatise, and deserves attention.

Athenagoras abounds more in parentheses than almost any other writer, and were it not for these, his Greek, which is written in the *attic* dialect, would be highly delightful.

DE RESURRECTIONE MORTUORUM, a *Pet. Nannio*, Gr. et Lat. 4to. Par. 1541. *Edit. princ.*

LEGATIO, seu APOLOGIA PRO CHRISTIANIS, Gr. et Lat. 8vo. Tigur. 1557. *Edit. princ.*

LEGATIO—et DE RESURRECTIONE, &c. Gr. et Lat. cura *Edvardi Dechair*, 8vo. Lond. 1706. An excellent edition, accompanied with the Notes of *Gesner*, *Stephens*, *Langius*, *Kortholt*, *Richenberg*, and others.

LEGAT. et DE RESURREC. &c. ab *Oberthur*, Gr. et Lat. 8vo. Wirceb. 1777 ; with *Tatian*, *Theophilus*, and *Heremias*.

The most excellent Discourse of the Christian Philosopher ATHENAGORAS, touching the RESURRECTION OF THE DEAD. *Englished from the Greek* (he should have said *Latin*) of *Peter Nannius*, by *Richard Porder*, 8vo. Lond. 1573.

The Apologetics of ATHENAGORAS. 1. For the Christian religion. 2. For the truth of the Resurrection, &c., *David Humphreys*, 8vo. Lond. 1714. See several extracts from both pieces, Englished in *Dr. Lardner's Credibility*, vol. ii. pp. 182—187

MILTIADES, A. D. 180.

Of this author little is known, his writings *being all lost*. He was highly esteemed by *Tertullian*, *Eusebius*, and *Jerom* ; by the latter of whom he is termed, *Ecclesiæ Sophista*, the *Orator of the Church*. He wrote an *Apology for the Christians* ; a *Treatise against the Montanists*, and two *Treatises against the Gentiles and Jews*, which are particularly referred to by *Eusebius*, *Hist. Eccl.* lib. v. in which, says the same writer, *he has left us monuments of his zeal for the Divine Oracles* : i. e. for the Old and New Testament Scriptures. He died in the reign of *Commodus*.

THEOPHILUS, A. D. 181.

Originally a heathen, was converted to the Christian faith, and became bishop of Antioch in the eighth year of *Marcus Antoninus*, having succeeded *Eros*, the fifth bishop of that see, in 168. He died in the beginning of the reign of *Commodus*, about A. D. 181.

He wrote three books *Concerning the Christian religion* to a heathen, named *Autolycus*, who had exultingly said, *Show me thy God?* In this work he has proved himself to be a man of extensive learning, and well acquainted with all the ancient Greek writers, from whom he has made frequent and valuable quotations. His style is pleasing and sometimes highly ornamented: this is chiefly the case with the first book, the major part of the others consisting of a plain detail of the Bible narratives, and an exposure of the heathen gods.

In answer to the above question of *Autolycus*, he shows in the *first book*, 1. That the *true God* cannot be seen but by the eyes of the understanding when purified from sin. 2. That God cannot be expressed by any corporeal representation, because his perfections infinitely surpass all our conceptions. 3. That though he cannot be discerned by the eyes of the body, yet he may be known by his works and providence. And, 4. That God shall be seen, when men are delivered from mortality and corruption.

He next argues in behalf of the *resurrection*: proves the reasonableness of believing it; shows that in many arts and matters which concern the support and comfort of life nothing is brought to an issue without faith; shows that the succession of day and night, the destruction and production of plants and fruits, the change and full of the moon, and restoration to health from a state of sickness, are all so many images of the resurrection. In the *fourth section* of this book he gives a curious definition of some of the principal names by which God was acknowledged among the Christians. He is called *Αναρχος*, Anarchus, because he is *without beginning*, unbegotten, immutable, and immortal. God, *Θεός, δια το τεθεικεναι*, because he places all things on his own stability. And he has this name of *Θεός* also from *θεειν*, which signifies to *run, move,*

operate, nourish, rescue, govern, and vivify.—He is also named *Κυριος*, the Lord, *δια το κυριενειν*, because he is the ruler of all things.—*Πατηρ*, Father, because he is before all things.—*Δημιουργος*, Demiurgus, and *Ποιητης*, the Framer, because he is the creator and framer of all things.—*Παντοκροτωρ*, the Almighty, because he possesses and comprehends all things.

As *Autolycus* had desired a fuller account of the Christian faith, &c., *Theophilus* resumes the subject in the *second book*, and begins by showing the absurdity of that worship to which his friend had been addicted: ridicules the accounts the poets and historians give of their gods; and quotes several passages from *Hesiod*, *Homer*, *Simonides*, *Archilochus*, *Pindar*, *Aratus*, *Sophocles*, *Euripides*, *Thestius*, *Satyrus*, and *Plato*. He compares these with the rational accounts given by *Moses* and the *Prophets*; takes a view of the six days' work in the creation—the formation and fall of man—the birth of *Cain* and *Abel*—the invention of arts by the first inhabitants of the world;—the building of cities—origin of government—division of tongues, &c., &c., concerning which the Greeks have nothing but fabulous accounts. In speaking of the *three* days which preceded the formation of the luminaries, he says, *αι τρεις ημεραι*—*τυποι εισιν της ΤΡΙΑΔΟΣ, του Θεου, και του Λογου αυτου, και της Σοφιας αυτου*—*These three days were types of the TRINITY, of God, and his Word, and his Wisdom.* I think this is the first place, where the word *τριας*, or *Trinity*, occurs in the writings of the primitive fathers; if so, it is worthy of remark, that in the same city (*Antioch*) where the disciples were first called *Christians*, the sacred persons in the Godhead were first termed *The Trinity*.

In this book, page 100, he endeavours to explain the generation of the Word, concerning which he speaks very confusedly; but, whatever his *opinion* was, his *words* deny an *eternal generation* though not an *eternal existence*; for he says, “the Word eternally existed laid up in the heart of God—but when God resolved to form what he had within himself designed, he *brought forth* this his Word, the first-born of every creature; not emptying himself of the Word, but, having begotten the Word, still perpetually associated with his Word.” He afterward bestows upon

the Word *locality*, thus undesignedly destroying its essential, immaterial Divinity.

Autolyclus remaining still unconvinced, Theophilus writes the *third book*, in which he proves the *antiquity* of the Sacred Scriptures ; shows that the Greek writers had no correct notion either of God or his providence, sometimes asserting and sometimes denying both ; that their system of morality was very impure, for they commend prostitution and adultery, and attribute the same to their gods. He then defends the Christians against the calumnies fabricated against them by the heathens, relative to impure intercourse and eating human flesh. (This last charge seems to have been brought against them on account of their doctrine of the Eucharist, which the heathens could not understand. Theophilus shows that these were neither *doctrines* nor *practices* of Christianity, but they were *both* among the heathens : proves that the *philosophers* taught that they should eat human flesh, and not even spare their own parents, and they took the example from their gods, of whom the same things are spoken ; and the poets themselves commend incestuous mixtures. He shows that the Christians, far from doing any of these iniquities, would not attend at any of the public diversions, nor even look at the contests of the *Gladiators*.—To prove the antiquity and superiority of the true religion, Theophilus produces the chronology of all the grand epochs from Adam down to the Babylonish captivity, with which he connects the Roman chronology down to the death of the Emperor Marcus Aurelius. In the course of *this book* Theophilus mentions a vast number of ancient writers, from several of whom he gives important extracts, Homer, Hesiod, Orpheus, Aratus, Euripides, Sophocles, Menander, Aristophanes, Herodotus, Thucydides, Pythagoras, Diogenes, Democritus, Heraclitus, Epicurus, Plato, Zeno, Cleanthes, Solon, Anaximander, Clitomachus, Carneades, Pherecydes, Leucippus, Protagoras, Critias, Euemerus, Aristotle, Melissus, Parmenides, Anaxagoras, Philemon, Aristo, Simylus, Chrysippus, Thales, Empedocles, Hippo, Dinarchus, &c., and almost all the writers of the Old Testament. How extensive must the reading of such a person have been !

AD AUTOLYCHUM, libri iii. a *Cour. Gesnero*, Gr. fol. Tigur. 1546. EDIT. PRINC.

ab *Oberthür*, Gr. et Lat. 8vo. Wurceb. 1777. In the third volume of the Greek Polemical Fathers.

The Apologetics of St. Theophilus, Bishop of Antioch, &c. By *Joseph Betty*, M. A. 8vo. Oxford, 1722. Annexed to *Tertullian's Prescription against Heretics*. While consulting this translation, the reader should always have the original at hand, as he will find many places either misunderstood or misrepresented.

PANTÆNUS, A. D. 192.

This ancient writer is by some stated to have been a Jew, by others, a Sicilian, and by others, an Athenian. He was one of the preceptors of *Clement Alexandrinus*. From the account given of him by *Clement*, *Eusebius*, *Origen*, *Jerom*, and others, he appears to have been a man of uncommon learning. He wrote *Commentaries on the Scriptures*, which, with all his other works, one small Fragment excepted, of little consequence, are totally lost. *Fabricius* says, he had been a stoic philosopher, and was præfect of the Catechetical school at Alexandria, in which he was succeeded by his disciple *St. Clement*.

CLEMENS ALEXANDRINUS, A. D. 194.

TITUS FLAVIUS CLEMENS was probably an Athenian, though some suppose he was originally of Alexandria, where he long had his residence, and whence he still has the surname of *Alexandrinus*. He was originally a heathen philosopher, and, after his conversion to the Christian faith, travelled over Greece, Calabria, Italy, Palestine, and Egypt, where he became presbyter of the church of Alexandria; and after the death of his preceptor *Pantænus*, succeeded him in the presidency of the school established in that city, where he had the famous *Origen* for one of his scholars. Though the great literary eminence of the pupil is not always a correct rule to judge

the abilities of the *master* by, yet it may be safely asserted that Origen would never have gained the celebrity he did, if he had not had such a man as Clement for his teacher. Of his piety and learning the ancients speak in terms of the highest eulogium and respect. When his death happened is not certainly known; but it is supposed to have taken place about A. D. 215 or 220.

His works which remain are,—

1. *Cohortatio ad Gentes*. 2. *Pædagogus*, in three books. 3. *Stromata*, in eight books. 4. *Quis dives salvetur?*—These are all the writings of Clement which are extant, except a few Fragments of different works, particularly his *Comments on Scripture*, and his *Hypotiposes*, the major part of which, besides several other works, are entirely lost.

His *Exhortation to the Gentiles* consists of two parts. In the first he shows the folly and nonsense of the *heathen religion*: ridicules the fables of *Amphion*, *Arion*, *Orpheus*, *Bacchus*, and others; and in the second, he shows the true nature of God, and points out the reasons why he should be obeyed; answers their objections against the Christian religion; and exhorts them to repentance and faith in the Lord Jesus Christ, who redeemed men by his blood.

In chapter first of his *Pedagogue*—or Preceptor, he shows *first*, what he means by the term, viz. one who *instructs children* and *leads them* through the paths of virtue and truth up to manhood. This *Preceptor* is *Jesus Christ* and *simple-hearted believers* are the children whom he educates in the way of salvation. In this book he lays great stress on *baptism*, of which he speaks in the following terms, βαπτίζομεθα φωτίζομεθα φωτίζομενοι, υιοποιουμεθα υιοποιουμενοι, τελειουμεθα τελειουμενοι, απαθανατιζομεθα—“Being baptized we are illuminated; being illuminated, we are adopted; being adopted, we are perfected: being perfected, we are rendered immortal.” He says that the Word directed men by *fear* under the Old Covenant, but with *love* when He became incarnate under the New.

In BOOK II. chapter *first*, he shows what the *conduct of a genuine Christian* is; gives him directions concerning his *appetites*; declaims against *gluttony* and *luxury*, especially in using a *variety* of aliments: quotes the opinion of *Antiphanes*, a Delian physician, who asserted that the

variety of aliments is one grand cause of disease ; and strongly recommends a vegetable diet. Draws a most odious picture of a glutton, hanging over every dish, and peeping into, and tasting every thing, and cramming his belly like a wallet ! Recommends one meal a day, or at the utmost two : a breakfast of dry bread, without drinking ; and a supper, in which milk, cheese, honey, olives, &c. may be used.

In the *second* chapter he speaks concerning the *moderate use of wine*, which should in general be mingled with water. On this head he quotes the opinion of *Artorius*, who wrote a book concerning *long life* ; that *no more drink should be taken with food than what was sufficient to moisten it, in order to assist digestion*. How near does this come to Mr. Surgeon Abernethy's Doctrine on the same subject ! This doctrine is no novel discovery.

In the *third* chapter, he condemns *sumptuous household furniture* ; shows that *utility*, and not *magnificence*, should regulate our choice. A knife with an *ordinary* handle cuts as well as if the handle were of *ivory* or *silver*. And a *lamp* made by the *potter*, will give as good light as one made by the *goldsmith*.

In the *fourth* chapter he shows how *Christians should behave themselves during their repasts* ; prohibits vain songs ; and instruments of music also, unless used to praise God. In this chapter there is much curious information concerning the use of musical instruments among different nations.

In the *fifth* chapter he treats of *mirth* ; forbids immoderate laughter, and ridicule. Immoderate laughter among women, he calls *κιχλισμος*, *the laugh of a harlot*. The same among men he terms *καγχασμος*, *the laugh of a debauchee*.

The *sixth* chapter treats of immodest or impure conversation ; in which he quotes the words of *Merander*—*Evil conversations corrupt good manners* ; but he does not quote them from St. Paul, 1 Cor. xv. 33. but from the Poet himself, though without naming him.

Chapter *seventh* treats of *civility*, *politeness*, and *respect*, especially at entertainments.—This contains many excellent counsels.

The *eighth* chapter relates to *ointments* and *crowns* used at festivals, in which much curious information relative to these customs is introduced.

The *ninth* chapter treats of *sleep*, &c. Clement condemns the use of soft and costly beds; advises men to take sleep sparingly, if they wish for long life, and to take light suppers, that the body may be refreshed, and the mind undisturbed with idle visions and distracting phantasms, &c.

The *tenth* chapter treats of *chastity*, *matrimony*, the *procreation of children*, and the dress of men and women, which he advises to be *white*, and condemns *dies* of every kind, both as useless and unbecoming.

The *eleventh* chapter treats of *shoes*, *sandals*, &c. condemns immoderate finery, golden nails or studs, and recommends to the women, shoes that shall cover the upper part, as well as the sole of the foot.

In the *twelfth* chapter he speaks against the use of *pearls*, golden ornaments, &c.

In BOOK III. chap. 1. he treats of *beauty*, and shows in what it consists. There is no genuine beauty but in the *mind*, and this consists of two parts. *First*, the faculty of *reason* : and *second*, that of *love*.

Chapter *second* treats concerning *dress* ; the *soul*, not the *body*, should be adorned, &c. and God, the supreme object of beauty, should be contemplated. From this chapter we learn that *painting* and *patching* were anciently in use among women.

The *third* chapter is a strong invective against *effeminate men*, whose *shaven beards*, splendid garments, ornamented hair, and perfumed bodies, he properly and strongly ridicules.

In the *fourth* chapter, he condemns the custom of *employing a multitude of unnecessary attendants*, such as *slaves*, *eunuchs*, *dwarfs*, *monsters*, *dogs*, *fools*, which are nourished and provided for, to the great detriment of the poor, and the disgrace of their owners. In reprehending uncleanness, &c. St. Clement makes use of language in this chapter which would be ill calculated, in the present day, to cure the evil against which he declaims.

The *fifth* chapter treats of the *use and abuse of baths*, in which many indecencies are strongly reprehended.

The *sixth* chapter treats of *riches*, or rather shows that no person is truly rich, but the genuine Christian.

The *seventh* treats of *frugality*, and the proper use of wealth.

In the *eighth* chapter, among some miscellaneous matters, he shows that the most effectual mode of teaching is by *similitudes* and *examples*.

In the *ninth* chapter, the subject of the *fifth* is again taken up, and he shows for what causes the *bath* should be used ; viz. for *cleanliness* and *health*, for which purposes, a sparing use of it is sufficient.

The *tenth* chapter points out the *different kinds of exercises* which should be used to form and invigorate the body : viz. wrestling, tennis, walking, digging, drawing water, sawing wood, fishing, &c.

The *eleventh* chapter contains a variety of counsels concerning the *regulation of life*. He resumes the subject of dress ; speaks as before against *died* and *party-coloured garments*, and strongly recommends *white*. Women may wear *gold rings* as a badge of their domestic life ; but to men, rings are forbidden, unless on the *lower joint of the little finger*, and the engraving on them should be either a *dove*, a *fish*, a *ship under sail*, a *lyre*, or an *anchor* ; but all images of idols, and utensils which contribute to sin or intemperance, should be avoided. The *hair* and the *beard* should be kept a decent length, but the latter is by no means to be closely shaven. This Clement considers as an abomination. Against *plaiting the hair*, he makes strong objections ; and shows that women who practise this, besides enduring other inconveniences, dare scarcely go to sleep, for fear they should disturb the order and adjustment of these *plaits*, &c. He gives many directions concerning decent behaviour ; speaks against *games of chance*—against *theatrical entertainments*—directs men and women when they go to church for public worship to walk in a modest manner, be decently clothed, meditate on the way, and observe strict silence, that their hearts may be better disposed to pray. The women should be veiled, and recommends to their imitation the example of the wife of Æneas, who was so modest, according to report, (*φασσι*) for he quotes no authority, “ that when Troy was taken she refused to take off her veil, and even kept

it on when flying from the flames!" He concludes this chapter with directions concerning *salutations in the church*, and particularly in reference to the *kiss of charity*, which was then in common use.

The *twelfth* chapter is little else than a series of Scripture texts, relative to every part of a Christian's conduct, in whatever situation of life he may be placed. He concludes this work with a prayer to the *Logos*, that he may be propitious to his scholars, and that while following his precepts they may be filled with the similitude of his image, &c. : the whole of this prayer shows how fully and explicitly Clement believed what is now termed the *Doctrine of the Holy Trinity*. Considering this work of St. Clement of great importance, and also little known, I have been the more particular in the above analysis, which I hope will excite the reader to have recourse to the highly entertaining and important original.

The most considerable, and in many respects, the most valuable work of St. Clement, is what he terms his *Stromata*, a silly word, which signifies *carpeting, tapestry, &c.* and which, in reference to this work, would be best translated by *Miscellany*. This contains a vast variety of subjects without any particular order or connection, and scarcely capable of analysis. The work is divided into *eight books*.

In the *first book*, he shows the *utility of philosophy* to a Christian, and extols it as being the instrument of preparing the Greeks for the reception of the gospel. He mentions the origin of arts and sciences, and the history of philosophy among the Greeks and other nations; and shows that the *Hebrews* were the *fountain* whence all these excellences sprang. He calculates the chronology of the Christian era, and reckons from the birth of Christ to the death of *Commodus*, one hundred and ninety-four years and one month; and concludes with relating several opinions relative to the time of the *birth and passion* of our blessed Lord. The beginning of this book is lost.

In the *second book*, he speaks of *faith and repentance*, combats the errors of the Basilidians and Valentinians; and shows that *frequent relapses into sin*, though followed by *penitence*, differ nothing from *heathenism*, only that such backsliders in Christianity possess more knowledge.

He afterward treats of *marriage*, and shows the different sentiments of the philosophers relative to it. *Democritus* and *Epicurus* considered it an embarrassment, and a source of discontent. The *Stoics* held it as indifferent—men might or might not marry, just as they listed; and the *Peripatetics* considered it a state of happiness. He then adduces a variety of reasons in favour of marriage—the natural conformity of the male and female body—the intention and command of the Creator—the perfection of man in producing his like to occupy and keep up his place in society; and shows that in *old age* or *sickness* there is no comfort or support equal to that which a man receives from his *wife* and *children*.

In the *third book*, he continues the subject, and refutes those heretics who condemned marriage. The *Nicolaitans*, the disciples of *Carpocrates*, and his son *Epiphanes*, taught that women should be a kind of common property in society. The *Marcionites*, believing *matter* an evil, abstained from marriage, out of a kind of opposition to the Creator. *Tatian* condemned it, as distracting the mind from prayer and the service of God. *Julius Cassian*, a disciple of *Valentinus*, was of the same mind, and rather than allow that the natural propagation of the human body was at all innocent, denied that Christ himself was *generated* or *born*, and that he had a body only in *appearance*. All these heretics he refutes by the saying of St. Paul, 1 Tim. iv. 1—3. “That those who forbid marriage propagate the doctrine of devils:” and also by the example of *Peter* and *Philip*, who were both married and had children.

In the *fourth book*, he treats of *martyrdom*. Shows that the genuine martyr does not give up his life for his religion, either because he *hopes for a recompense*, or *fears endless perdition*, but merely through the *love* he bears to God and truth; and that far from esteeming those his enemies who deprive him of his life on account of his faithful attachment to God, he esteems them his true friends. He opposes two sorts of heretics, those who said that martyrdom properly consisted in the *knowledge of God*: and those who maintain that the Christians were *self-murderers*, who confessed the truth at the hazard of their lives. He answers the objections of those who said,

"If God love you, why does he permit you to be persecuted?"—by showing that God suffered it for the trial of their faith, and to show their steadiness, &c., nor was it any *evil* to them which God should work miracles to prevent; and quotes the saying of *Socrates*, that those who *put him to death did not injure him*. He explains the love we should have for our enemies, by distinguishing between *sin* and the *sinner*; and positively asserts that *enmity* and *sin* are nothing when separated from *enemy* and *sinner*. To show the perfection of the true Christian, he terms him *γνωστικός*, a *Gnostic*, the *man of wisdom*: he says, that if it were possible to separate the knowledge of the true God from eternal felicity, he would nevertheless choose that knowledge without hesitation: that if God would permit him to do any of the things which he had forbidden, and give him assurance of exemption from punishment, he would notwithstanding prefer that path of virtue conformed to reason, which he had already chosen. In this book he speaks strongly in behalf of the female sex, and shows that they are capable of every virtue as well as the men; and produces in the *nineteenth chapter* of this book a large catalogue of the names of women who had rendered themselves famous by their chastity, magnanimity, patience, fortitude, &c.

The *fifth book* is principally employed in showing that the Greeks had derived all their wisdom and information from those whom they termed *barbarians*; particularly the *Hebrews*. He shows the antiquity and use of *symbols*, *anigmas*, &c., proving that they originated among the Hebrews, and were invented to aid the memory, and prevent those from discovering sublime truths, whose manners were profligate. He observes that, in speaking concerning God, there is the greatest difficulty, because he is the *first* and *principle* of all things; and that in every thing the *principle* is difficult to be found. How then can He be described who is neither *genus*, nor *species*, nor *difference*, nor *individual*, nor *number*, nor *accident*, nor *subject*,—nor *parts*, nor *limits*. On this subject he makes a great variety of quotations from the ancient Greek writers, which greatly enliven and diversify the book.

In the *sixth book*, he resumes the description of the

Gnostic, or true Christian, whose character he describes at large by his knowledge of God and sacred things, and his redemption from every irregular passion and appetite, being fully united to God the sovereign good. He shows however, that he does not live a merely contemplative life, but *cultivates his mind* in useful literature and human sciences, which he uses to the honour of God. In their meals he says, they *sing* while drinking to each other, and thus charm their passions by giving thanks to God, who provides such abundance for the support of those who trust in him. The whole of this book is worthy of serious regard, as it points out the pure manners of the Christians who lived in the second century.

In the *seventh book*, the subject is further continued, and the *Gnostic* is defended against the attacks of those who charged him with *atheism*; a long description is given of his piety to God and beneficence to men; the errors of heretics, and their methods of supporting them, are refuted; and in the conclusion of this book he gives an account of the method he has pursued in writing these *Stromata*. He says, his "books do not resemble a well planted and correctly arranged garden, where every plant and shrub is placed in the most proper manner to please and delight the eye, but rather a thick and shady mountain, in which the cypress and plane tree, the laurel and ivy, the apple, the olive, and the fig, are indiscriminately mingled together; and from which materials may be taken by the experienced husbandman to make a beautiful grove, or a pleasant and delightful garden."—A more correct similitude could scarcely have been used; nor the uses to which these *Stromata* may be applied, more correctly stated. Many treatises interesting both to religion and literature might be formed out of them.

The *eighth book* has nothing in it which relates to the subject of the preceding *seven*. Indeed, it scarcely contains any thing relative to *religion*, but is rather a *treatise on logic*, as its principal subject is concerning *definitions, demonstrations, divisions, causes of doubting, &c.*

The last of St. Clement's works is entitled, "*Who is the rich man that may be saved?*"—In this excellent treatise, Clement undertakes the proof of these two points: 1. *That the hope of obtaining salvation is not cut off from*

the rich. 2. *That riches, honestly acquired, may become useful means in obtaining it.* The work is divided into *forty-two chapters*; of which *twenty-six* are employed in proof of the *first point*, and the last *sixteen* in proof of the *second*. In the *forty-second chapter*, we have the remarkable account so well known, of the “young man who, having been converted by the ministry of St. John, apostatized from the faith, and became captain of a band of robbers; and was afterward sought out by the apostle, brought to repentance, and re-united to the Church.” The manner in which St. Clement introduces this story is very strange: *ακουσον μυθον, ου μυθον, αλλ’ οντα λογον*:—*hear a fable, or, rather not a fable, but a true history.*

Besides these works already analyzed, some Fragments of St. Clement remain, containing a few *Comments* on some *passages in the Sacred Writings*, some remains of his *Hypotiposes* or *Institutions*, and some Fragments of his book *Concerning the Soul*.

CLEMENTIS ALEXANDRINI *Opera*, a *Pet. Victorio*, Gr. fol. Florent. Torrentinus, 1550. The next year Torrentinus published the *Latin version*.

———— Gr. et Lat. fol. a *Potter*, Oxon. 1715, 2 vol. A very splendid and accurate edition, and the *best* of this very learned and judicious Christian writer.

———— *Opera quæ extant*. Gr. et Lat. 8vo. ab *Oberthur*, Wurceb. 1788–89, 3 vol. This is an accurate and very convenient edition. The Greek text is printed without *accents*, in a very fair character; and the Latin version, which is that of the learned Bishop Potter, on the opposite page.

No *English* translation has yet been given of any part of St. Clement’s works, which is much to be regretted, as none of the Greek fathers merit the attention of the British public better. A translation of his *Pedagogue* would be particularly useful; but this is more to be desired than expected, for ancient worth is often sacrificed and neglected in order to encourage modern sentimentalism and puerility; therefore the solid and learned lessons of the Alexandrian Catechist would not be relished in these days of splendid pictures and of small useful performances.

POLYCRATES, A. D. 196.

Was bishop of the Church of Ephesus, chief of all the Asiatic bishops, and the eighth of his own family in the episcopal office. About A. D. 196. he called a synod of the Asian bishops, on occasion of the controversy concerning the time on which *Easter* should be kept. The Asiatic Christians celebrated this festival on the fourteenth day of the moon, on whatever day of the week this happened : but the *Romans*, and the *western* Churches in general, kept it on the sabbath following. *Polycrates* wrote an epistle to *Victor*, bishop of Rome, from this synod, declaring that it was the resolution of the Asiatic Churches to observe this festival as usual ; on which *Victor* excommunicated them all ! The bishops of Rome were always famous for this summary way of confounding those who differed from them. *Sic volu, sic jubeo, stat pro ratione voluntas*—Thus I will, thus I command, and my will shall be your law. Of this Epistle only a few Fragments remain. See Euseb. *Hist. Eccl.* lib. v. chap. 25 ; and see an extract from this translated by Dr. *Lardner*, *Credibility*, vol. ii. pp. 244.

HERACLITUS, A. D. 196.

According to Eusebius and Jerom, wrote Commentaries *εις τον Αποστολον*, upon the *Apostle* ; probably meaning the *Epistles of St. Paul* ; but they are all lost, as are also,—

MAXIMUS on the *Origin of Evil*, and *Creation of Matter*.

CANDIDUS on the *six days' work*.

APPION on the *same*.

SIXTUS on the *Resurrection*.

ARABIANUS, and many others, who probably all wrote in the second century. See Euseb. *Hist. Eccl.* lib. v. chap. 27. and see a catalogue of thirty-two writers of the second century whose works have perished, in FABRICIUS's *Bibl. Græc.* vol. v. pp. 184—199.

HERMIAS. A. D. 199.

Though Dr. *Lardner* has placed this writer in the last year of the second century, yet it is not certainly known *when* he lived. It is evident, however, that he lived after *Justin Martyr* and *Tatian*, as he often takes whole passages from the former, and seems to have taken the hint for his work from these words of *Tatian*, chap. 27. "Do *Plato's* opinions weigh with you? Those of *Epicurus* are the reverse! Do you wish to follow *Aristotle*? *Democritus* laughs you to scorn!"

Nothing remains of this writer but a small Tract, entitled, *Hermias' the Philosopher's Derision of the Heathen Philosophers*.—This is properly a *caustic sermon* on these words of St. Paul, 1 Cor. iii. 19. "The wisdom of this world is foolishness with God." From this he takes occasion to state, that the wisdom of the Gentile philosophers was inspired by evil angels; alluding to an opinion that anciently prevailed, founded on Gen. vi. 2. "The sons of God saw the daughters of men that they were fair, and they took them wives," &c., which was formerly interpreted of the apostate angels, who fell in love with women, and taught them magical arts, &c.; this opinion of the evil origin of the heathen philosophy, he founds upon the various and contradictory sentiments of the philosophers of the nature and immortality of the soul. "Concerning the origin of things," he says, "*Parmenides* opposes *Anaxagoras* and *Anaximenes*. He who follows *Empedocles* is drawn away by *Protagoras*: and from *Protagoras* by *Thales*, and from *Thales* by *Anaximander*. The fame of *Archilaus* is great, but *Plato* dissents from him, and *Aristotle* from *Plato*. *Leucippus* ridicules the doctrine of *Pherecydes*. Those who follow the laughing *Democritus* are called aside to a different system by the wailing *Heraclitus*. *Epicurus* builds a world out of atoms, and *Cleanthes* ridicules him for it. *Carneades* and *Clitomachus* spurn preceding systems, and assert that the universe is *incomprehensible*. *Pythagoras* appears with his gloomy and taciturn disciples, and proposes a variety of mysteries, composes all the elements out of *numbers*, and says, *Unity* or *Monas* is the basis of all things," &c. From these discordant opinions of the

philosophers, Hermias rationally concludes that there was no certainty in their principles, and that the truth was not in them. This curious and highly amusing little Tract was first published at Basil, Gr. et Lat. 8vo. a *Raph. Seilero*, 1553.

—— Gr. et Lat. 8vo. *ad codicem MS. Tho. Galei, cum Var. Lect. and Wil. Worthi Notis, cum Tatiani Oratione ad Græcos*, Oxon. 1700, p. 207—229.

It is annexed to *Theophilus Antiochenus*, in the third volume of OBERTHUR'S *Greek Polemic Fathers*. Wurceba. 1777, 8vo.

It has never been translated into English. A version with good notes would be very useful.

SERAPION, A. D. 200.

Was bishop of Antioch, and the *eighth* in succession. He is supposed, by Dr. Lardner, to have succeeded *Maximin*, A. D. 190, and to have continued in that See, at least till 211. He wrote many pieces, among which was a *Refutation of the spurious gospel attributed to Peter*. An extract from his epistle to the Church at *Rhossus*, in Cilicia, which had been infected with heresy by reading the above spurious gospel, is preserved by EUSEBIUS, *H. Eccl.* lib. vi. chap. 12. *St. Jerom* also mentions him. There is nothing of his works extant but the Fragment found in *Eusebius*, which is translated by Dr. Lardner, vol. ii. p. 247.

TERTULLIAN, A. D. 200.

QUINTUS SEPTIMIUS FLORENS TERTULLIANUS was born at Carthage about the middle of the second century, or A. D. 160. His father is said to have been a proconsular centurion, by whom he was brought up in heathenism; but *when* converted to the Christian faith is not known: some suppose he was brought up in the Christian religion, and between these two opinions the learned are divided; also, that he was educated for the bar, but it does not appear that he ever followed that profession. He probably

died about A. D. 220, though some think he died a few years earlier, and others not till 245. See several particulars concerning him in the *Bibliographical Dictionary*.

The treatise *On Baptism* was written in consequence of a woman named *Quintilla* going over to the heresy of the *Caianites*, a species of *Valentinians*. In this work he extols the advantages of *water*, beginning at the creation of the world : says a person may be baptized in the *sea*, in a *pond*, a *river*, a *fountain*, a *marsh*, a *basin*, &c. with equal effect ; that an angel presides over baptism, who conveys the divine unction to the person so soon as the rite is performed ; that the baptism of heretics is null, as they have neither the same God nor Christ. He allows that the *laity* may baptize in cases of necessity ; that re-baptizing is unlawful ; that martyrdom in certain instances supplies the deficiency of this rite ; that it is not a ceremony hastily to be undergone ; but yet asserts that those who entirely neglect it are guilty of the loss of a soul.

In his treatise *Of Repentance* he asserts that penitence is necessary for every sin in thought, word, will, or deed ; speaks of those who abused the doctrine, among the Catechumens, by pretending to be penitent that they might receive baptism, hoping thereby to secure the remission of their sins. He shows these that, though they might impose on the minister, they could not impose on God ; and asserts that God never forgives a sinner who does not forsake his sins.

In his book *On Prayer*, he begins by praising the Lord's prayer, explaining each separate petition, and afterward proceeds to reprehend several superstitions which had crept into the Church. Some thought it sinful to pray till they had bathed themselves, or at least till they had washed their hands ; others put off their cloak or upper garment ; others thought it right to sit down when they had done ; others spoke loud, &c. ; all of which prove they were little acquainted with the true and spiritual nature of this duty.

He wrote *two* tracts *To his wife* ; in the first of which he advises her, in case of his death, not to *remarry* ; in the *second*, he shows that if she should marry again, it ought to be with a *Christian* : and proves that it is not

lawful for believers to marry with infidels ; though they may continue together, if they were married previously to the conversion of either of the parties ; he details at large the inconveniences of such a state, and proves that it is impossible for a Christian woman who is married to a heathen to perform those duties which she owes to God, her own soul, the poor, and the Church. He concludes with showing the happiness of a Christian marriage : “ The church makes the treaty ; the offering confirms it ; the sacerdotal benediction is the seal of it, and angels carry it before God, who ratifies it.”

His *Apologetic*, or *Defence of the Christians* appears to have been written about A. D. 200, and seems to be addressed to all the magistrates of the Roman empire, or perhaps to the Governors of Africa and the other provinces. It is justly esteemed an excellent work, and was in very high reputation in the primitive Church.

He shows the shocking injustice of condemning people to death merely because of the *name* they bore : the worst criminals in the empire were permitted to defend themselves against their accusers in their own persons, and by the instrumentality of advocates ; the Christians alone were deprived of this privilege. He proves that the crimes charged upon them were neither probable nor possible ; that the heathens alone were guilty of such things ; that the gods of the heathen are no gods, but dead men, to whom divine honours were paid ; mentions the calumny of *Tacitus*, whom he terms *mendaciorum loquacissimus*, about the Christians' worshipping an ass's head, which he shows to be a stupid, barefaced falsehood ; then shows who the God of the Christians is ; gives a history of the Septuagint version ; shows the antiquity of the Sacred Writings ; proves their divine authenticity, by the accomplishment of the prophecies they contain ; gives an account of the nature of Christ and his crucifixion ; speaks concerning *Dæmons*, whom he asserts to be a kind of spiritual substances ; mentions the Dæmon of Socrates ; Satan ; the operation of wicked spirits ; that they excite the heathens to persecute the Christians ; points out the loyalty of the Christians ; their love to their enemies ; religious observances ; discipline ; various employments ; usefulness to the state ; and proves that the

heathen poets and philosophers stole their best notions from the Sacred Writings ; asserts the resurrection of the body ; and shows how Christians, rather than deny their faith, triumph over all the cruelties and varied deaths and tortures their enemies devise against them. He concludes by showing that the injustice they meet with is the fullest proof of their innocence, and returns their murderers hearty thanks for affording them the opportunity of manifesting their contempt of death, and love to the Author of their salvation.

Tertullian appears to have written his piece *On Theatrical Representations* about A. D. 204, and twelfth of the Emperor *Severus*, when the *Secular Games* were celebrated for the *eighth* time at Rome. In this tract he maintains, that such representations were a part of the system of idolatry, and belonged to those pomps and vanities of the world and the devil, which Christians on their baptism had solemnly promised to renounce. Against *masks*, &c., he is pointedly severe, and asserts that they are positively forbidden by that law, Deut. xxii. 5., which solemnly charges men and women not to clothe themselves in each other's attire. He mentions the case of "a Christian woman who went to a play, and came back possessed by a Dæmon ; and when the Exorcist came to eject him, and demanded how he dared to enter a body consecrated to Christ ? the devil boldly answered, *Constanter, et justissime quidem feci ; in mea eam inveni*—'I have done nothing but what was strictly proper and lawful ; I found her on my own premises.' "

The work *On Idolatry* was probably written about the same time with the foregoing. In it, a number of cases of conscience are handled. Many believed that idolatry consisted only in burning incense before the idol, in sacrificing or in being initiated into the heathen mysteries ; but he shows that, *making idols*, no matter of what *substance*, or in what *form*, was idolatry ; and that building temples or altars, or adorning their shrines, though even to gain their living, was idolatry also.

His tract *To the Martyrs* who were imprisoned for the testimony of Christ, appears to have been written about the same time, A. D. 204. In it he exhorts them to patience and constancy ; and shows that, in those

times, it was a privilege to be in prison, as they no longer were afflicted at seeing the heathen solemnities, smelling their impure sacrifices, and beholding their debaucheries.

In his tract *Concerning the Dress of Females* he sets out with the account given in the apocryphal book of Enoch, that the apostate angels, falling in love with women, taught them the use of gold and silver, the virtues of plants, and the power of incantations. Knowing that many did not receive this book because *nec in armarium Judaicum admittitur*—it was not received into the Jewish canon, he endeavours to defend its authenticity; shows how it was probably preserved during the flood, and says, the Jews rejected it, because it bore testimony to Christ.

In his tract *Concerning the Ornaments of Women* he speaks against customs which prevail to the present day—*painting the cheeks, dying the hair, using false hair, plaiting, curling, powdering, &c.* ; and shows the ruinous consequences of these follies, to the health of the body and the peace of the soul.

The different sorts of *Heresies* which prevailed in the time of Tertullian, induced him to write his *Prescriptions*,—which the *Abbe Fleury* considers one of the most useful of all Tertullian's works. He endeavours to refute all the reasons which the heretics alleged in behalf of their right to form their opinions on different subjects, (after having, according to our Lord's directions, *Seek and ye shall find*, examined the Scriptures,) by showing them *first*, That the Scriptures did not belong to *them*. *Secondly*—That St. Paul deprived them of the right of disputing, by saying, "A man that is a heretic, after the first and second admonition, reject." And *Thirdly*—Because several heretics did not receive certain parts of the Scriptures. In this *last* reason there is some weight ; but what heresies were ever cured or prevented by acting on the two first ? He is much more successful when he proves, 1st. That all these heresies were foretold as such, by Christ and his apostles, in whose days they did not exist. And 2dly. That the orthodox doctrine had the *universal consent* of all the Churches of Christ in every place ; and that it was utterly improbable that so many Churches, and so numerous in different places, should all agree in receiving and crediting falsehoods.

His *five books against Marcion* were written after what is termed his *fall*, i. e., his turning *Montanist*; but as they contain a defence of the *catholic doctrine*, and a refutation of the heresy of *Marcion*, they are of considerable value. Marcion was the son of an orthodox bishop, and was born at Synope, in Pontus, about A. D. 148. Being expelled from the Church for violating a virgin, he became a follower of *Cerdon*, who maintained that the Law and the Gospel were *contrary* to each other, and therefore must have sprung from two *different* gods; that he who gave the law was an evil being, and he from whom Christ came was good and beneficent. See *Tertull. de Præs.* chap. 51.

In these books he establishes the being and attributes of God; shows that *evil* both in angels and men proceeded from a bad use of their *free will*, and that the *power to commit sin* is the consequence of this *liberty*: that God will not change his counsels, but that all the sins and follies which are the consequence of this freedom of will, shall in the end turn to the glory of God. He shows the *real incarnation* of the Messiah, and vindicates the rites and ceremonies of the Jewish law, against the objections of *Marcion* and his disciples.

His work *Against Praxeas* is a defence of the doctrine of the ever blessed *Trinity*, against Praxeas, who affirmed that the Trinity was only so many names of one being while performing different offices, and who declared that the Father was incarnate, was born and suffered, &c.: hence these heretics were called *Patripassians*. "Before the creation," Tertullian says, "God was *alone*, because there was nothing *without* him; but *in* him were at the same time his wisdom and *reason* (*Ratio*), which the Greeks call *Λογος*. This internal *Logos* or *Word* God produced from himself, and hence he was no longer *alone*, this becoming his *external word*, which is produced from the Father as a plant from its root, a flower from its stalk, a river from its spring, and a ray from the sun." There are many ingenious things in this tract, but when a doctrine of *pure Revelation*, as the doctrine of the Trinity is, becomes subjected to the common rules of ratiocination, to which they are utterly inapplicable, strange assertions, if not erroneous deductions, must be the result. A well-

meaning and orthodox Doctor has very lately given full proof of this in his "Thoughts on the Trinity." God has revealed the doctrine, and if a man cannot comprehend it, (and what is it that he *can comprehend*!) he should receive it on the infallible testimony of his Maker.

His treatise *Against Hermogenes* is very curious. This stoic visionary maintained that, as God was good and could do nothing but what was good, consequently he did not create *matter*, which was full of *evil*, and that therefore matter was *eternal*.

This opinion Tertullian refutes, by proving that, if matter be eternal, it must be God, and infinitely perfect, which is absurd, as there cannot be *two* eternal Beings of infinite perfection: and nothing can be eternal but what is necessary and immutable.

In his treatise *On the Soul* he maintains that the soul is not *material*, and that nevertheless it is *body* or *substance*, since what is not such is a non-entity; and he endeavours to refute the opinion of Plato, who maintained its incorporeity. In this tract, chap. 37 and 39, he gives us a melancholy account of the height to which superstition and idolatry had arrived in his time among the Romans. "A child from its very conception was dedicated to the idols and dæmons they worshipped. While pregnant, the mother had her body swathed around with bandages, prepared with idolatrous rites. The embryo they conceived to be under the inspection of the goddess *Alemona*, who nourished it in the womb; *Nona* and *Decima* took care that it should be born in the *ninth* or *tenth* month; *Partula* adjusted every thing relative to the *labour*; and *Lucina* ushered it into the *light*. During the week preceding the birth, a table was spread for *Juno*, and on the last day, certain persons were called together to mark the moment in which the *fates* had fixed its destiny. The first step the child set on the earth was consecrated to the goddess *Statina*; and finally some of the hair was cut off, or the whole head shaven, and the hair offered to some god or goddess for some public or private motive of devotion." He, therefore, asserts that no child among the heathens was born in a state of purity; and it is not to be wondered at, says he, that Dæmons possessed them from their youth, seeing they were thus early dedi-

cated to them. In reference to this he understands the words of St. Paul, 1 Cor. vii. 14., "the unbelieving husband is sanctified by the wife, &c. else were your children unclean; but now they are holy:" i. e. as the parents are both converted to the Christian faith, the child comes into the world without those impure and unhallowed rites, and is from its infancy consecrated to the true God.

In his treatise *On the Flesh of Christ* he maintains the reality of the incarnation of Christ against different heretics, who asserted that he had only a *celestial* body; and maintains also his divinity against *Ebion*, asserting that he was not only the Son of God, but God also—*Deus scilicet, et Dei filius*.

His tract *On the Resurrection* often touches on the same subject. He argues in support of the resurrection of the body, against the Valentinians and others, who denied it, and who said there was no resurrection but that of the *soul*, meaning thereby its conversion, &c.

In his treatise *Concerning Chastity* he speaks very highly of this virtue; calling it "the flower of morals, the honour of the body, the ornament of the sexes, the perfection of the constitution, and the foundation of holiness;" "a rare virtue," he adds, "not often perfect, and seldom lasting." In this piece he attacks the common custom in the Church of granting pardon to adulterers and fornicators. The author was at this time a *Montanist*.

In his treatise *On Single Marriage* he condemns *second marriages*, which he considers as abominably carnal, and confounding the constitution originally established by God.

In his *Exhortation to Chastity* he walks in the same path, and declaims against *second marriages* as a manifest opposition to the will of God; for, when *He* takes away the wife or the husband, because he sees it best; if the remaining party contract new matrimonial alliances, it is evidently an opposition to the will of the Most High!

In his treatise *On Fasting* he insists strongly on the necessity of the long, frequent, and excessive fasts practised by the *Montanists*; and condemns that laxity of discipline which had already begun to disgrace the Church of Christ.

To the Nations,—a Discourse in two books, written with

the same design as his *Apology*; and for the most part consisting of the same reasoning: but more methodically disposed and unitedly displayed. Both books have come down to us considerably mutilated, the *second* especially, the greater part of which is defective beyond repair.

The testimony of the Soul,—in the seventeenth chapter of his *Apology*, Tertullian had affirmed that the belief in a God was natural to man, and endeavoured to prove it from such expressions as *O God! good God, &c.* being uttered under excitement without foundation; such exclamations he there terms *testimonium animæ naturaliter Christianæ*. In this short tract he further pursues this *natural* testimony, and adduces more proofs of man's being naturally a religious animal, designed for immortality, from his fear of death, his love of life, his desire for even posthumous fame, his anxiety to survive in his offspring, and he declares "this testimony of the soul is as true as it is simple, as simple as it is common, as common as it is universal, as universal as it is natural, as natural as it is divinely implanted."

To Scapula.—This is a treatise written to the African Governor, to dissuade him from persecuting the Christians, who indeed do not *fear* death, but their love to their enemies induces the wish that the guilt of their injuries should not attach to them. Besides, religion is a thing of choice and conviction, not of force; and it is as impolitic as wicked to oppress such loyal subjects as all Christians are; nor will God allow his people to be wronged with impunity, a fact which the misfortunes of former persecutors prove. With a justly thinking man the Christians' upright conduct should be their safe-guard: but if this be unavailing, motives of prudence should stay the edge of the sword, since a desert must be created before Christianity could be extirpated from the land, for the whole body of Christians would as willingly offer themselves to death as they of a certain town did to Arrius Antoninus, who, wearied at length with punishing, dismissed them with this scornful speech, "Ye miserable wretches, if ye wish to perish, have ye neither precipices nor halters?"

On the soldier's Crown.—A soldier had refused to place upon his head a garland such as his fellow-soldiers wore,

and being brought before the Tribune, and asked why he refused to wear it, he answered he was a Christian, and, therefore, could not wear it : he was punished and imprisoned. Tertullian praises this act of the soldier's, because placing garlands on the head being a rite of heathenism, and one whereby the gods were honoured, it was unlawful for a Christian thus to adopt a pagan custom. But where in Scripture are we forbidden to wear garlands ? Nowhere, says our author, expressly, since Scripture cannot apply to every individual case, and custom and propriety must sometimes regulate our conduct. He then speaks of several things in Christian ceremonies that have only traditions for their authority.

On the Pallium.—A kind of satirical defence of Tertullian's having laid aside the Roman toga or gown ; and assumed the *pallium* or cloak. From such a mere trifle this most ingenious and curious treatise had birth.

On Patience.—This virtue he recommends from the example of God with the wicked, and of Christ while on earth ; from the evils flowing from impatience, and the good resulting from the patient expectation of faith ; and from admirable reflections and numerous examples he shows of what inestimable advantage this peculiarly Christian virtue is to men, and in what approbation it is held by God.

On Virgins being veiled.—From the commencement of this tract it would seem Tertullian had already written on the same subject in Greek. He argues, at great length, that virgins should not appear in public without veils, and that genuine chastity will fly to a veil as to a shield which may preserve it from the attacks of impurity.

Against the Jews.—From the testimony of Scripture he shows that the Law was to be superseded by a more perfect system, and that its ceremonies were to be spiritually understood ; and he also proves from the writings of the prophets that Jesus was the Christ, and the glory of his kingdom would be made manifest at his second coming.

Against the Valentinians.—Valentinus separated from the Church, because he was disappointed of his bishopric, and became the founder of a sect remarkable for

the wild absurdity of its mysterious doctrine. (See *IRENÆUS*.) In this tract the opinions of the sect are not so much confuted as exposed; ridicule is pointed against them because, says Tertullian, serious consideration would confer on them too much honour. It is rather a satire, whose truth is its strength, than a theological treatise; the coyness of Valentinus in making secret his notion is shown to have good reason in it, because of the utter folly of his speculations, and the inextricable confusion of his system.

Scorpiacus,—or a remedy against the poison of heretics, who are as deadly as scorpions: he here defends martyrdom against the Gnostics, showing that under certain circumstances it is absolutely necessary; and that it is highly acceptable to God as confirming his truth.

On Flight in Persecution.—Tertullian attempts to show from reason and Scripture that flight from persecution is under all circumstances wrong; it is a guilty fear and a cowardly betrayal; no means, either direct or indirect, should be used to avoid it; and buying it off is as bad as flying, *quòd times redimis, ergo fugis! pedibus stetisti, curristi nummis*.

The following poetical Pieces, usually annexed to his Works, are attributed also to *Tertullian*.

1. *Libri v. Contra Marcionem*; but this is attributed by Tillemont to *Victorinus*, bishop of Petau. 2. *De Judicio Domini*. 3. *De Genesi*. 4. *De Sodoma*. 5. *De Ligno Vitæ*. 6. *Ad Senatorem ex Christiana Religione ad Idolorum servitutem conversum*.

Tertullian is a very difficult author, and this chiefly because of his studious brevity of expression, harsh constructions, and use of words in uncommon meanings. Though he is frequently declamatory, yet the ruggedness of his temper and severity of his disposition appear constantly in his writings. His impetuosity continually hurrying him from point to point, makes him very obscure, and prevents all possibility of ornament in his style: he contains more miscellaneous information, and this arrayed in more energetic language, than most or perhaps any of the Fathers. His words are diamonds, and diamonds too of the *first water*, which have no more polish than is

sufficient to show their excellent quality, and how capable they were of receiving additional splendour from the caustic intellect of their excellent author.

The following strong tribute to Tertullian's merits is given by *Vincentius Lirinensis* in his *Commonitorium*, cap. 84.

Hic apud Latinos nostrorum omnium facile princeps judicandus est: quid enim hoc viro doctius? quid in divinis atque humanis rebus exercitatus? nempe omnem philosophiam et cunctas Philosophorum sectas, auctores, adsertoresque sectarum, omnesque eorum disciplinas, omnem historiarum ac studiorum varietatem mirâ quâdam mentis capacitate complexus est: ingenio verò nonne tam gravi ac vehementi excelluit, ut nihil sibi penè ad expugnandum proposuerit quod non aut acumine irruerit aut pondere eliserit? jam porrò orationis suæ laudes quis exsequi valeat? quæ tanta, nescio quâ rationum necessitate, conserta est, ut ad consensum sui, quos suadere, non poterit, impellat: cujus quot penè verba, tot sententia sunt; quot sensus, tot victoriæ. Hæreticorum ille blasphemias multis ac magnis voluminum suorum molibus, velut quibusdam fulminibus, evertit.

TERTULLIANI *Opera*, a *Beato Rhenano*, fol. Bas. Frob. 1521, EDIT PRINC.

————— a *Nic. Rigalt*, fol. Lutet. Paris, 1675

————— ab *Oberthur*, 8vo. Wurceb. 1780—81, 2 vol. A very accurate edition. Annexed to each volume are various readings relative to the tracts it contains.

The seconde booke of TERTULLIAN unto his wyf, translated into Englishe, wherein is contained most godly counsel, how those that be unmarried may chose unto them selves godly companyons, and so to live quyetly in this worlde and blessedlye in the worlde to come. (By John Hoper.) Imprinted at London by Richard Juggc, dwellynge in Paule's church yearde, at the sygne of the Byble, 1550, 8vo.

TERTULLIAN'S APOLOGY, or Defence of the *Christians* against the Accusations of the Gentiles, now made English by *H. B. (Brown)* Esq. London, 1655, 4to.

TERTULLIAN'S APOLOGY for the primitive Christians, (with *Minucius Felix*,) 8vo. Lond. 1708.

The APOLOGY of TERTULLIAN translated from the ori-

ginal, with Notes, and a preliminary Discourse by *William Reeves*, A. M. (with the Apologies of *Justin Martyr* and *Minucius Felix*,) 8vo. Lond. 1709 ; second and best edition, Lond. 1716, 2 vol. 8vo. A good work, with several very judicious Notes.

TERTULLIAN'S PRESCRIPTIONS against Heretics, (with the *Apologetics* of *Theophilus*,) translated into English, with Remarks by *Joseph Betty*, A. M. Oxford, 1772, 8vo. See under THEOPHILUS, p. 106.

This Translation is ushered in with a *preliminary Discourse*, in which the author is severe enough against those whom he is pleased to term *heretics* and *schismatics*, and in order to confound them, has often made Tertullian's work speak what himself never uttered. He has not only taken undue liberties with his author's text, but has *mutilated* his work: the whole translation is unfaithful ; and though he concludes it with *The End of Tertullian's Prescription against Heretics*, yet *seven* whole sections are left untouched. The work contains fifty-three sections, and Mr. *Betty's* translation ends with the forty-fifth, of which he has given but one sentence.

The untranslated sections are the following :—

The 46th, against *Simon Magus*, &c.

The 47th, against *Ophitæ*, &c.

The 48th, against *Carpocrates*, &c.

The 49th, against *Valentinus*.

The 50th, against *Marcus*, *Colarbasus*, &c.

The 51st, against *Cerdo*, &c.

The 52d, against *Tatian*, &c.

The 53d, against *Blastus*, &c.

The ADDRESS of *Q. Sept. TERTULLIAN* to SCAPULA *Tertullus*, proconsul of Africa, translated by Sir *D. Dalrymple*, 12mo. Edinbr. 1790.

About A. D. 202, the six following persons suffered martyrdom at Carthage,—PERPETUA, FELICITAS, *Revocatus*, *Saturninus*, *Saturus*, and *Secundulus*. A piece relating the sufferings and divine fortitude of the two former is still extant in a work entitled, *Opuscula tria veterum*,

auctorum, Fastidii Episcopi *Passio SS. Martyrum PERPETUÆ et FELICITATIS*, &c. a *Luca Holstenio*, 8vo. Rom. 1663.

A General Account of several eminent CHRISTIAN WRITERS who flourished in the second Century, whose Works are either all lost, or only a few Fragments of them remain.

In A. D. 126, flourished QUADRATUS, who wrote an *Apology for the Christians*, addressed to the Emperor *Adrian*. He is mentioned with great respect by Eusebius, St. Jerom, and others, and was the *first* who ventured to address the Roman emperors in behalf of the persecuted Church of Christ. A fragment of his *Apology* which relates to the miracles of our Lord, is preserved by Eusebius, *Hist. Eccl.* lib. iv. chap. 3.

About the same time flourished ARISTIDES, an Athenian philosopher, who, being converted to Christianity, wrote also an *Apology for the Christians*, to the Emperor *Adrian*. The work was extant in the time of Eusebius, but is now utterly lost. See EUSEB. *Hist. Eccl.* lib. iv. chap. 3.

About A. D. 132, flourished AGRIPPA CASTOR, a very eloquent and learned man, who wrote against, and confuted the heresy of the *Basilidians*. His work also is entirely lost. See EUSEB. *Hist. Eccl.* lib. iv. chap. 7.

ARISTO, a converted Jew of Pella, in Palestine, flourished about A. D. 140, and wrote a Dialogue, entitled, "A Dispute between Papiscus and Jason," the former a Jew, the latter a Christian, by whose arguments the Jew

was converted to the Christian faith. This work was translated into Latin by a person named *Celsus*, but both *original* and *translation* are lost, only the *preface* to the latter remains, which is a considerable fragment, and is found in the works of *St. Cyprian*, vol. ii. pp. 221—31. Edit. *Oberthur*. Wurceb. 1782.

SOTER, successor of *Anicetus*, in the see of Rome, flourished about A. D. 164. He wrote an *Epistle to the Church of Corinth*, which appears to have been held in high esteem. This also is lost.

PINYTUS, bishop of the Church of *Gnossus*, in Crete, wrote an *Epistle to Dionysius, Bishop of Corinth*, about A. D. 170. A fragment of this *Epistle* is preserved by Eusebius, *Hist. Eccl.* lib. iv. chap. 23.

About the same time flourished PHILIP, bishop of *Gortyna*, in Crete; he composed what Eusebius calls an *elaborate work against Marcion*, which [is now lost. The Church under this man's care flourished exceedingly, and produced several eminent martyrs. See EUSEB. *Hist. Eccl.* lib. iv. chap. 23.

PALMAS, bishop of *Amastris*, in Pontus, in conjunction with the other bishops in that district, wrote a *Letter concerning the time of keeping Easter*, about A. D. 170, of which nothing remains.

MODESTUS, who lived about A. D. 176, wrote *against Marcion*, which, according to the opinion of Eusebius,

was the most complete treatise on that controversy. This also has perished.

MUSANUS, who flourished at the same time, according to Dr. Cave, wrote a piece against the heresy of the *Encratites* and *Severians*. His works are lost. See EUSEBIUS, *Hist. Eccl.* lib. iv. chap. 28.

CLAUDIUS APOLLINARIS, bishop of Hierapolis, in Phrygia, wrote an *Apology for the Christians*, which he presented to M. Antoninus, beside *Five books against the Gentiles*; *Two books on Truth*; *Two against the Jews*, and some *Tracts against Montanus*. Eusebius, Serapion, Jerom, Theoderet, and Photius, all speak of this person in the highest terms of praise. Of his numerous works nothing remains. He flourished about A. D. 176.

BARDESANES, the *Syrian*, flourished about A. D. 180; wrote many books against heretics, though he is said in some things, to have been a *heretic* himself. He wrote a *Dialogue concerning fate*, which he inscribed to the Emperor Marcus Antoninus, which was highly esteemed among the ancients. All his works (which were written first in Syriac, and by some of his disciples translated into Greek) are now lost, except a considerable Fragment of the Dialogue concerning *Fate*, preserved by Eusebius in his *Evangelical Preparation*.

APOLLONIUS, an eminent Christian apologist, suffered martyrdom at Rome, about A. D. 186 or 187. He had delivered an excellent apology for Christianity in the senate, which Eusebius had preserved in his *Collections of Ancient Martyrdoms*, but this work is unfortunately lost. From the account given of it by Eusebius and Jerom, it

seems to have been one of the most excellent ever delivered on this subject.

About the same time flourished RHODON : he was a native of Asia, and a disciple of *Tatian* ; he wrote several books, and among others, one against *Marcion*, a Fragment of which is preserved by *Eusebius*, *Hist. Eccl.* lib. v. chap. 13. who tells us also, that the same *Rhodon* had written a comment on the *six days' work of the Creation*. This also is lost.

VICTOR succeeded *Eleutherus*, A. D. 185, and was according to *Jerom*, the thirteenth bishop of Rome. It was this prelate who excommunicated all the Asiatic Churches, because they would not agree with him and the Roman Church in their time of observing Easter ! He wrote on this question, as St *Jerom* observes, and on some other subjects, but his writings are all lost. The *Letters* which are attributed to him, and which are still extant, are supposed to be spurious.

BACCHYLUS, bishop of Corinth, succeeded *Dionysius*, who flourished about A. D. 170. Among others, *Eusebius* (*Hist. Eccl.* lib. v. chap. 22.) mentions him as one of those writers by whom the doctrine of the true faith had been handed down to them.

THEOPHILUS, bishop of Cæsarea, and NARCISSUS, bishop of Jerusalem, are mentioned by *Eusebius* (*Ibid.* chap. 22 and 23) in the same honourable way in which he has mentioned *Bacchylus*.

SYMMACHUS is placed, by Dr. Lardner, among the Christian writers of the second century. I have already

noticed his *Greek version* of the Old Testament, and placed it under the year 200. See page 54. He is said by ancient writers to have written against the Gospel of St. Matthew ; but this was consistent with the heresy he espoused, *viz.* that of the *Ebionites*, who allowed that our Lord was the son of Joseph and Mary, but denied his divinity.

Dr. LARDNER, in his *Credibility of the Gospel History*, WORKS, vol. ii. p. 310, observes, that before the end of the second century, several writings were composed and published under the names of eminent persons who were not the authors of them. The following are the principal :—

THE ACTS OF PAUL AND THECLA. This work was composed by a presbyter of Asia, in order to do honour to St. Paul : but having been convicted of the forgery, according to Tertullian and Jerom, he acknowledged it, and was deposed. This work still remains in *Greek* and *Latin*, and was published by Dr. *Grabe* in his *Spicilegium*, vol. i. p. 94.

THE SIBYLLINE ORACLES. These are not the same with those kept with so much veneration by the Romans from the time of Tarquin, for the preservation of which the *Quindecimviri* were instituted. These are of Christian origin, and undoubtedly very ancient, for *Justin Martyr*, who died in 167, quotes them ; and it is supposed by several learned men, that they must have been *forged* (for they are generally allowed to be a forgery) about A. D. 130.

The *Sibylline Oracles*, which are still extant, are contained in *eight* books, and appear to be the very same re-

ferred to by Justin Martyr, and other succeeding Fathers. These books were published by *Galleus*, Amsterdam, with Notes, in *Greek* and *Latin*, 2 vol. 4to. 1689.

The Sibylline Oracles, translated from the best Greek copies, and compared with the sacred prophecies, especially with Daniel and the Revelations, &c. By Sir John Floyer, Knight, Lond. 1713, 8vo.

The Sibylline Oracles examined and rejected as forgeries and impostures, by J. JORTIN, in his Remarks on *Ecclesiastical History*, Lond. 1751, 8vo. vol. i. p. 283, &c.

Dr. Jortin has taken as much pains to destroy the credit of these Oracles, as Sir *J. Floyer* has to establish them.

David Blondel, a Protestant minister of Chalons-sur-Marne, and professor of History at Amsterdam, in 1650, wrote an excellent Treatise on the Sibyls, published at Charenton, 4to. 1649; which was translated by Mr. *J. Davies*, and published in Lond. fol. 1661. Blondel was a person of uncommon learning, and of a prodigious memory,—no fact or date of which he had heard or read, ever escaped him. It would be *actum agere*, writing an Iliad after Homer, to take up the Sibylline question after him.

THE TESTAMENTS of the TWELVE PATRIARCHS. These also are forgeries of the second century. The anonymous author of them is placed by Dr. Cave, at A. D. 192. They are quoted by *Origen*, who flourished A. D. 230. Dr. Grabe first published them in Greek and Latin in his *Spi-cilegium Patrum*, tom. i. p. 129, from some manuscripts which he found in Oxford and Cambridge. From this edition they have been republished by *Fabricius*. Cod. Pseudepigraph. V T. 8vo. 1713.

Mr. *Whiston* has translated and placed them in his *Authentic Records*, part i. p. 294, &c. And at that time cordially believed them to be authentic! To the judicious reader they will doubtless seem both a ridiculous and ill contrived imposture.

The RECOGNITIONS of CLEMENT, or, as they might be more properly termed, *The Acts of Peter*, is another unprincipled forgery of the latter end of the second century. This work was written originally in *Greek*, and afterward translated by *Rufinus*, which translation alone remains, the original being lost. It is in *ten books*, and may be found in *Cotelerius*, vol. i. pp. 485—600. Mr. *Whiston* has translated and published it, London, 1712. The best judges allow this work to be of no worth or importance.

The CLEMENTINE HOMILIES are supposed, by Dr. Lardner, to have been the original from which the *Recognitions* were compiled, with some improvements in the latter; and these *two*, probably gave birth to,

The CLEMENTINE EPITOME, which is the work of a much later age. All these may be seen in *Cotelerius*, quoted above.

MINUCIUS FELIX, A. D. 210.

MARCUS MINUCIUS FELIX was a Roman orator, and flourished between A. D. 170 and 220. He wrote a learned and eloquent defence of the Christian religion, which Dr. Lardner thinks was published about A. D. 210. This work is in the form of a *Dialogue* between *Cæcilius Natalis*, a heathen, and *Octavius Januarius*, a Christian, *Minucius* sitting Judge. At the conclusion *Cæcilius* acknowledges himself convinced that the heathen religion is false, and immediately professed his faith in the true God, and in the Divine Providence; and purposes instantly to become a Christian. The conversation then broke up with great joy on all sides, which the writer particularly remarks in his concluding paragraph, thus:—*Post hæc, lati hilaresque discessimus, Cæcilius quòd crediderit: Octavius gaudere quòd vicerit: ego, et quòd hic crediderit,*

et hic vicerit.—This work is not so much a defence of Christianity, as a confutation of idolatry, an assertion of God's general and particular Providence, and a refutation of the absurd and abominable calumnies urged against the Christians; with the peculiarities of Christian doctrine it has little to do: it is the production of an elegant mind and refined taste; and even as a mere rhetorical composition any reader would be delighted with its simple beauty.

The *Edit. princ.* of this work was published with *Arnobii Disput. adversus Gentus*, fol. Romæ, 1542.

——— a *J. Davisio, cum Not. Varior.* 8vo. Cantab. 1712. An invaluable edition, to which *Commodianus* is annexed.

A very convenient edition is found at the end of the second volume of St. Cyprian's works, by *Oberthur*, 8vo. Wurceb. 1782.

MINUCIUS FELIX, *his Dialogue, called Octavius, translated into English, by Richard James*, of Oxford, 8vo. Oxford, 1636.

——— translated into English, 8vo. Lond. 1682.

——— translated by Mr. *Combe*, 8vo. Lond. 1703.

——— with *Tertullian's Apology*, 8vo. Lond. 1708.

The *Octavius* of *M. Felix*, with Notes, and a preliminary Discourse by *William Reeves*, A. M., with the *Apologies* of the Primitive Fathers, 8vo. Lond. 1719;—second and best edition, 8vo. Lond. 1716, 2 vol.

——— by Sir *David Dalrymple*, 8vo. Edinb. 1781. This is the latest and best translation.

APOLLONIUS, A. D. 211.

Of this writer (different from him mentioned page 150) little is known. He is allowed by St. Jerom to have been a very eloquent man, and to have written a long and excellent work against *Montanus*, a few Fragments of which are preserved by Eusebius, *Hist. Eccl.* lib. v. chap. 18. in which very severe things are spoken against *Montanus* and his prophetesses, *Prisca* and *Maximilla*. All these Fragments may be found translated in the "History of the Church, by *Eusebius*," &c. fol. Lond. 1709, page 82, &c.

CAIUS, A. D. 212.

Was a presbyter of the Church of Rome, and, according to the opinion of some, a bishop of Athens. He wrote three books: 1. *A Dialogue with Proclus*. 2. *Against the Heresy of Artemon*. 3. *A Treatise of the Universe*. But it is doubted whether these two last be the work of *Caius*. The treatise on the *Universe* has been attributed to *Hippolytus*. All these works are lost, but they are referred to by *Eusebius*, *Jerom*, and *Photius*.

Eusebius, *Hist. Eccl.* lib vi. chap. 20. gives *Caius* a very high character, and says, he had silenced the defender (*Proclus*) of the *Cataphrygian* heresy. This was a branch of *Montanism*.

ALEXANDER, A. D. 212.

This person was at first a bishop in some part of *Capadocia*, but having gone to *Jerusalem* to visit the holy places through a principle of devotion, *Narcissus*, its bishop, (who was then one hundred and sixteen years of age,) together with his clergy, prevailed on him to stay in *Jerusalem* and take upon him the government of that Church; he was accordingly made bishop of *Jerusalem*, and governed the Church there about thirty-nine years. He is generally reputed a *Martyr*, for the testimony of Christ, having been thrown into prison, where he died. While in prison he wrote an *Epistle to the Church at Antioch*, a Fragment of which is preserved by *Eusebius*, *Hist. Eccl.* lib. vi. chap 11. He had written also some *Epistles to the Antinoïtes*, (the inhabitants of *Antinopolis*,) which the same author tells us were extant in his time. All these writings are now lost.

St. HIPPOLYTUS, A. D. 220.

This writer is generally surnamed *Portuensis*, either from his having been bishop of *Portus* (*Porto*) in Italy, or of the *Portus Romanus*, called *Adan* or *Aden*, in Arabia. *St. Jerom* says, he was martyred, but *when* or *where* is

not known. He invented *a cycle of sixteen years, to find the paschal solemnity for ever* ; and it was from this that Eusebius formed his canon of *nineteen* years for the same purpose. He wrote Commentaries on the Scriptures, of which St. Jerom says, he had seen those upon the Six Days' work—and upon Exodus—on the Canticles—Genesis—Zechariah—the Psalms—Isaiah—Daniel—the Revelations—Proverbs—Ecclesiastes. On Saul and the witch of Endor—on Anti-Christ—the Resurrection—concerning Easter—a work against all Heresies—and a Discourse in praise of our blessed Lord. He wrote several others.

In the year 1551, a marble monument was dug up in the neighbourhood of Rome with the image of a venerable person sitting in a chair, with cycles of sixteen years engraved in Greek letters, and also the names of several works known to be those of Hippolytus, which prove (though there is no name) that the monument belonged to him.

What remains of the works of this ancient writer has been collected and published, *a Jo. Alb. Fabricio*, Gr. et Lat. fol. Hamb. 1716—18, 2 vol. This work has not been translated into *English*.

AMMONIUS, A. D. 220.

Was a philosopher of Alexandria, and the first who composed a *Harmony of the Gospels*, called among the ancients, *A Gospel of the four* ; i. e. A Harmony of the four Gospels. This author was the inventor of a division of the Gospels into a sort of chapters, called the *Ammonion Sections* ; these were adopted by Eusebius, and their use recommended. They are now often called the *Eusebian Sections*. This Ammonius has been often confounded with *Ammonius Saccus*, a philosopher of Alexandria, who was the founder of the *Eclectic Sect*.

There is still extant a Latin Harmony of the Gospels attributed to Ammonius, which may probably in the *main* be a translation of the Greek of this author. It may be seen in the *Bibliotheca Patrum*, vol. iii.

JULIUS AFRICANUS, A. D. 220.

Was a very eminent Christian writer, and is supposed to have been bishop of Emmaus. A work entitled *Cesti* has been attributed to him; and he was certainly the author of a *Chronology from the Creation, to A. D. 221*. Eusebius has given long extracts from this work in his *Evangelical Preparation*, lib. x. and in his *Evangelical Demonstration*, lib. viii.

He wrote a letter to *Aristides* concerning the disagreement supposed to be between the gospels in the genealogy of Christ; a most valuable Fragment of which is preserved by Eusebius, *Hist. Eccl.* lib. i. chap. 7. which probably contains the truest method of reconciling the genealogies of St. Matthew and St. Luke, yet offered to the world. He asserts, that it was the account given by *some of our Lord's kindred*. He wrote also a letter to *Origen* concerning the book of *Susanna*, which he denies to be authentic. *Origen* in his reply has undertaken to prove the contrary, but without success. The letter of *Africanus* is found among *Origen's* Epistles. See his works by *Oberthur*, vol. iv. p. 228, 8vo. Wurceb. 1782.

ORIGEN, A. D. 230.

This very eminent man was born at Alexandria, in Egypt, A. D. 185. His father *Leonides*, from whom he had the rudiments of learning, took great care of his education, and had him instructed by the most excellent masters, among whom were *St. Clement*, and *Ammonius Saccus*. When he was seventeen years of age, his father suffered martyrdom, leaving a widow and six children behind, who were soon reduced to the greatest necessity. In his eighteenth year he was chosen master of the Catechetical school in Alexandria, and soon got every thing necessary for life and godliness. Finding the occupation of a *grammarian* injurious to his theological studies, he relinquished that employment; and sold his library, containing the works of the heathen philosophers, poets, &c. for which the buyer engaged to give him four *oboli* a day, and on this he subsisted for several years, sleeping on the

floor, walking barefooted, and going almost naked! Having nearly ruined his constitution by these, and other austerities, he proceeded one step further, for, understanding our Lord's words, Matt. xix. 12, literally, "There are some who make themselves eunuchs for the kingdom of heaven's sake," he thought it his duty to fulfil them literally on his own person! Eusebius says, that *Demetrius*, bishop of Alexandria, at first highly approved of this act, but afterward getting disaffected to Origen, "he wrote letters to all the bishops in the world, describing the action as extremely absurd."

The reason, why *Demetrius* became Origen's enemy, may be gathered from Eusebius, who says that, the bishops of Cæsarea and Jerusalem had by imposition of hands ordained Origen a presbyter, which act *Valesius* censures both in Origen and in the bishops: "It was wrong," says he, "for Origen to yield to be ordained by *foreign bishops*; and it was wrong in the bishops hereby to translate the catechist of Alexandria into their own Church. Besides his being ordained by two bishops, gave him right to sit in two churches, and communicate with other priests." As Origen's appointment to the priesthood seems to have been very long delayed, we may take it for granted, *Demetrius*, through envy, chose to keep him in the *secular state*; and the other bishops, knowing his piety and worth, thought it wrong that such talents should not be employed for the good of the Church, and therefore ordained him. This seems to have been the foundation of the enmity of *Demetrius*, and the principal reason why he charges *Origen* with heretical opinions, &c.; a charge which, though not quite unfounded, was, no doubt, greatly aggravated. Having acquired a perfect knowledge of the Hebrew tongue, and having purchased from the Jews, what Eusebius terms *πρωτοτυπους γραφας*, the original or most authentic copies of the Hebrew Scriptures, (probably the *autograph* of *Ezra* is intended, though hardly likely to be parted with,) he composed his *HEXAPLA*, in which were *six* Greek versions, arranged in parallel columns; that of *Aquila*, *Symmachus*, the *Septuagint*, *The odotion*, and *two* others, with the *Hebrew text* in *Hebrew characters*, and the same in *Greek letters*. This made *eight* columns; but it was called *Hexapla* from

having the *six Greek versions*. Finding this work too expensive and unwieldy for general use, he composed what is called the **TETRAPLA**, which contained only these *four* versions, *Aquila*, *Symmachus*, *Theodotion*, and the *Septuagint*.

Both the *Hexapla* and the *Tetrapla* are lost, except a few Fragments scattered through different ancient writers, which Father *Montfaucon* has carefully collected and published at Paris, 1713, two volumes, folio, under the title **HEPAPLA ORIGENIS quæ supersunt**. See under *Symmachus*, p. 47.

That Origen was a very voluminous writer, not only his *Hexapla* and *Tetrapla* prove, but also the twenty-five volumes which Eusebius (*Eccl. Hist.* book vi. chap. 36) says, he wrote upon the Gospel of Matthew! But very small tracts were called *volumes* anciently. This very excellent Christian and scholar, after having suffered much for the testimony of Christ, died a natural death at Tyre, in *A. D.* 254, in the sixty-ninth year of his age.

WORKS OF ORIGEN which are still extant in the original Greek.

Exigetica,—containing all that remains of his Commentaries on the following books :—*Genesis*, *Exodus*, *Leviticus*, *Joshua*, 1 *Sam.* (chap. xxviii.) *Psalms*, *Canticles*, *Jeremiah*, *Ezekiel*, *Hosea*, *Matthew*, *John*, *Acts*, *Romans*, and *Hebrews*, but only a few Fragments of the above have escaped the ravages of time.

His works *against Celsus*,—an Epicurean philosopher, in vindication of Christianity, which the unprincipled Epicurean had outrageously calumniated. In this work he not only overthrows the objections of Celsus, but destroys their very *foundation*, and establishes the Christian religion, not by adducing *reasons* merely, but by producing *facts*,—by the *prophecies* concerning Christ, his miracles, and the holy lives of his disciples. This is the most valuable work which remains of this voluminous writer.

A Treatise concerning Prayer,—in which there are many strange and exceptionable things;—such as, no prayer should be addressed either to *Christ* or the *Holy Spirit*, but

to the *Father* alone ;—the stars are animated ;—the final restitution of all things, so that the salvation of demons is probable ;—the bodies of the saints in the resurrection will be spherical ;—the mediation of saints in heaven, &c. ; but with these, and other strange opinions, there are many excellences.

Philocalia ;—which are extracts from Origen's works, made by *Gregory Nazianzen*, and *Basil the Great*, but they are principally taken from his *Homilies* on different books of the New Testament.

An Exhortation to Martyrdom,—written and addressed to *Ambrosius* and *Proctetus* during the *Maximinian* persecutions. It is an admirable work, and incited many in the primitive Church to *court* rather than *shun* martyrdom.

An Epistle to Africanus, concerning the Authenticity of the Book of Susanna.—This was in answer to the exceptions against it by *Africanus*, in his letter to Origen. See before, p. 144.

A Dialogue against the Marcionites and Valentinians, or concerning true faith in God.—This is a disputation held by Origen with *Megethius*, *Marcus*, *Drosorius*, and *Marinus*, all heretics ; who endeavoured to defend their respective creeds with conjoint malevolence. They all agreed to constitute a certain Greek philosopher, named *Eutropius*, judge. Before him, and in the presence of many Greeks and heretics, the disputation took place, which was prolonged through several sittings, during which *Eutropius* himself, with several, both heathens and heretics, were convinced of the truth. At length the victory evidently declared in favour of *Origen*, and the piece concludes with praise to God, the fountain of wisdom and knowledge ; “ for David smote the tyrant Goliath, and Origen the impious doctrines, and took away the reproach from Israel ! ”

This is a very interesting and entertaining work ; and from it may be easily collected the wild, extravagant, and impious opinions held by the heretics of those times.

An Explication of the Hebrew Names and Measures mentioned in the Sacred Writings.—This has been highly praised by some of the ancients.

Philosophumena, or a Treatise against all Sects.—This

is a supposititious piece, and does not appear to be the genuine work of *Origen*, but as it is among his Works, it may be necessary to give some general account of it.

The philosophic sects which are here particularly noticed are :—

1. The PHYSICI, or *Naturalists*, the chief of which were *Thales*, *Pythagoras*, *Empedocles*, *Heraclitus*, *Anaximander*, *Anaximenes*, *Anaxagoras*, *Archelaus*, *Parmenides*, *Leucippus*, *Democritus*, *Xenophanes*, *Ecphantus*, and *Hippo*.

2. The ETHICI, or *Moralists*, which were *Socrates*, disciple of *Archelaus*, mentioned above, and *Plato*, disciple of *Socrates*.

3. The DIALECTICI, or *Logicians*, at the head of whom was *Aristotle*, the disciple of *Plato*, who reduced the whole Dialectic philosophy into a regular system.

4. The STOICI, or *Stoics*, from *στοα*, a porch, because they delivered their lessons in such places. These were *Chrysippus* and *Zeno*.

5. The EPICUREANS, from *Epicurus*, who held opinions contrary to all the rest, asserting that there was nothing in nature but a vacuum and atoms, out of which sprang all visible and invisible things. The vacuum was the place in which he fixed his worlds, and the atoms were the materials out of which he composed them.

6. The ACADEMICI, or *Skeptics*, the founder of which system was *Pyrrho*; hence the whole doctrine has been called *Pyrrhonism*, now *Skepticism*.

7. The INDIAN BRAHMANS, whose ceremonies and principal religious tenets are very nearly the same, according to this author, with those mentioned in the *Zend Avesta* of Mr. Anquetil du Perron, so that if that work, as Sir William Jones and Mr. Richardson contend, be a recent imposture, it certainly preserves the opinions and customs which have been among the Indians for more than fourteen hundred years.

8. The DRUIDS of Gaul, on whom the author employs a short chapter, and considers them as a kind of *Pythagoreans*.

9. The author concludes his work with an account of the philosophy and mythology of *HESIOD*, from whose *Theogonia* he makes a considerable extract, beginning at

line 108, and ending with the 139th. In this extract there are many various readings not found in the commonly received text of *Hesiod*.

10. A Fragment of a work entitled, *περι του παντος*, has also been attributed to Origen, but this has been attributed also to *Hippolytus*, *Josephus*, *Justin Martyr*, *Irenæus*, and *Caius the presbyter*. The real author is unknown.

WORKS of ORIGEN *which exist only in Latin, the Greek original being lost.*

These translations are principally the work of *St. Jerome* and *Rufinus*.

Homilies on Genesis, 17. On *Exodus*, 13. On *Leviticus*, 16. On *Numbers*, 28. On *Joshua*, 26. On *Judges*, 9. On 1 *Kings*, chap. i. and ii. 1.

Three books of Commentaries on the book of *Job*.

Scholia on the whole book of *Job*.

Nine Homilies upon *Psalms* 36, 37, and 38. *Two* on the *Canticles*. *Nine* on *Isaiah*. A *second* and *third* on *Jeremiah*; the others, to the number of *nineteen*, are found in *Greek*; they are included in the EXEGETICA. *Fourteen* on *Ezekiel*.

Discourses on *Matthew*, from the twenty-second to the thirty-fifth, the rest are in *Greek*, and have been published by bishop *Huet*.

Thirty-nine Homilies on Luke.

Ten books on the *Epistle to the Romans*.

Ten Homilies on select parts of *Matthew* and *Luke*.

Concerning Principles,—in *four* books. This work contains much curious information, much allegory, and much exceptionable theory on things both divine and natural. *Rufinus*, by whom it was translated, acknowledges in his Introduction, that he has either *changed* or *omitted* several things which were not consistent with orthodox sentiments: so we know not how much of the work can be justly attributed to Origen.

The *Lamentation of Origen*, in which he bewails his sin, in having burned incense before an idol. This, I have no doubt, is a forgery.

The *Epistle of St. Barba to Origen*, and of *Origen to St. Barba*.

The piece *De Singularitate Clericorum*, attributed to *Origen*, is not his, but is said to be *St. Cyprian's*, among whose works it is found.

Of *Origen's* works the greater part is lost, among which, as has already been observed, are the *Hexapla* and *Tetrapla*, the former of which Father Montfaucon thinks must have made at least *fifty large volumes*! *Eusebius* says his works were so numerous that they required a separate work to describe them. He tells us, however, that he had given a catalogue of them in his *Life of Pamphilus*; but that work is lost also.

Of *Origen's* allegorical method of interpreting the Scriptures, the whole Christian world has heard. While many have extolled and copied this method, others have spoken with great and deserved severity against it. Every friend of rational piety and genuine Christianity must lament that a man of so much learning and unaffected godliness should have been led even to countenance, much less to recommend, a plan of interpreting the Divine Oracles, in many respects the most futile, absurd, and dangerous that can possibly be conceived. Let it only once be admitted as the genuine way in which the Old and New Testaments are to be understood, and then every thing certain and solid in religion instantly vanishes: for to *allegorizing* and *spiritualizing* neither *rules* nor *limits* can be prescribed. *Fancy* and *imagination* may sport endlessly in the wildest theories, one man having an equal right to interpret a text according to what he conceives to be its *spiritual meaning*, as any other; and though contradictory in their expositions, they both have equal pretensions to credibility, because there are no *data* by which their interpretations can be examined, as each is left to the boundless range of his own fancy. Again, if it be once granted that the Scriptures are to be interpreted in this way, there can be no certainty that we understand the *meaning of a single text*, unless God should give a special revelation to fix and determine the sense of that which he had already given. But we have no clew of this kind; therefore, on the allegorizing system, VALENTINUS, with his sublime nonsense about *æons* and *pleroma*; ORIGEN, with his ingenious *allegories*; KETCH, with his dull and stupid *metaphors*; BEHMEN, with his

unintelligible *theosophy*; and BARON SWEDENBURG, with his *internal* and *celestial senses*, and dangerous and indecent *reveries*, may all put in their claims as *infallible* interpreters of the word of God; while the *simple of heart*, amid confusion, confounded by confusion, feels his faith afloat upon a mighty ocean, without a star to guide, a compass to direct, or a helm to regulate his course. God certainly never gave a revelation liable to be for ever misunderstood by such extravagant theories and fanciful modes of interpretation.

A short extract will be sufficient to show the reader the method pursued by Origen in explaining the Scriptures. Who would suppose that the account given, Exod. i. 15—22, and ii. 1—10, is to be understood in any other way than as a *plain narration of facts*? Moses tells us that Pharaoh, observing that the Israelites multiplied greatly, notwithstanding their severe servitude, fearing lest they should become more numerous than the Egyptians, and possess themselves of the land, or get out of their bondage, commanded the midwives to spare all the female children and destroy the males. While this commandment is in force Moses is born, and after being hid for three months, his parents, fearing the wrath of this cruel king, put the child in a basket of bulrushes, smeared with pitch and bitumen to render it impervious to the water, and committing him to the care of Providence, set it afloat on the river Nile, contiguous to a place where the daughter of Pharaoh usually came to bathe. The child was discovered by the attendants of the princess, was taken up and committed to his own mother, to be nursed for Pharaoh's daughter; but the princess was all the while ignorant whose the child was, and to whom she had intrusted it. Origen, in his second Homily on Exodus, imposes the following interpretation on this simple relation of facts.

Pharaoh, King of Egypt, is the *devil*—the *male* and *female* children are the *animal* and *rational* faculties of the *soul*. *Pharaoh*, the *devil*, wishes to destroy all the *males*, i. e., the seeds *rationality* and *spiritual science*, by which the *soul may tend to*, and *seek heavenly things*; but he wishes to preserve the *females alive*, i. e., all those *animal propensities* of man by which he becomes sensual, carnal, and devilish. "Hence," says he, "when you see a man

living in luxury, banqueting, pleasures, and sensual gratification, know, that the *king of Egypt* has destroyed all the *males*, and preserved the *females* alive." The *midwives* are the *Old* and *New Testaments* ; the one is called *Sephora*, which signifies a *sparrow*, and means that sort of instruction by which the soul is led to *soar aloft*, and investigate heavenly things. The other is called *Phua*, which signifies *ruddy* or *bashful*, and indicates the *Gospel*, which is *ruddy* with the blood of Christ, spreading the doctrine of his passion over the world. By these two, as midwives, souls are born into the Church, and educated in spiritual and evangelical truths. *Pharaoh*, the *devil*, wishes to corrupt these midwives, that all the *males*, the spiritual and heavenly propensities, may be destroyed ; and this he endeavours to do by *bringing in heresies* and corrupt opinions. But the *midwives feared God*, therefore he built them houses : i. e., the *two Testaments* teach and inculcate the *fear of God*, which is the *beginning of wisdom*, and thus the *houses of the Church* are built in different parts of the world.—By *Pharaoh's daughter*, the *Church* is to be understood, who leaves the *house* of her impious and iniquitous father, according to the word of the prophet, "Hearken, O daughter, and consider, incline thine ear ; forget also thine own people and thy father's house, so shall the king greatly desire thy beauty," Psa. xlv. 10, 11 ; thus she obeys the word, and comes to the *waters to bathe* ; i. e., to the *baptismal font*, that she may be washed from the stains she had contracted in her father's house. Here she finds *Moses in an ark of bulrushes among the flags, daubed over with pitch* : i. e., being filled after baptism with bowels of compassion ; *Pharaoh's daughter*, the *Church*, finds *Moses*, the *Law*, in an ark made of reeds, daubed with pitch and bitumen, *deformed* and *obscured* by the *absurd* and carnal glosses of the Jews, by which all its beauty and elegance had been concealed : and thus it necessarily continued till the *Church*, formed out of, and *coming from among the Gentiles*, receives *Moses*, the *Law*, as her own child, which being given into the care of those who are spiritual, they strip it of its carnal glosses, and give it its proper spiritual interpretation ; then it acquires *strength* and *excellence*, and thus *Moses grows up*, and becomes, through the means of

the Christian Church, more respectable even in the sight of the Jews, according to the saying of Moses: "I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation," Deut. xxxii. 21.—When Moses was grown up he was brought into the palace of Pharaoh's daughter: so, when we have cast aside our evil ways and have come to the *baptismal waters*, we receive *Moses*, the *Law*, in its true and spiritual meaning, and see no more in it any thing *base or vile*, all being magnificent, elegant, and excellent, and we put it into the *palace of our heart*, and pray the Lord Jesus that He would reveal and show unto us more and more how great and sublime Moses is. And this he does by his Holy Spirit, to whomsoever he will. To him, therefore, be glory and dominion for ever and ever! Amen.

Who can deny this the merit both of piety and ingenuity; but who, at the same time, does not see that, on this plan of interpretation, the Sacred Writings may be obliged to say *any thing, every thing, or nothing*, according to the *fancy, peculiar creed, or caprice* of the interpreter?

St. ORIGENIS *Opera*, a *Car. de la Rue*, Gr. et Lat. fol. Paris. 1733—39, 4 vol. An excellent edition.

———— *ad editionem*, *Car. de la Rue, recusa*, Gr. et Lat. a *Fr. Oberthur*, 8vo. Wurceb. 1780—85. I have seen only *nine* volumes of this work; it is a very neat, convenient, and correct edition.

Very little of this author's works has been translated into *English*. The following is the only regular translation of any of his tracts I have met with.

An *Homelie* of Marye Magdalene, declaring her fervent love and zeale toward Christ; written by that famous clerke Origene. To which is annexed,—

An *Homilie* of Abraham, how he offered up his sonne Isaac. Written by Origene. Newly translated, 16mo. Lond. Reginald Wolfe, 1565.

An excellent translation, in *French*, of the eight books against *Celsus*, by Mr. *Bouhéréau*, of Dublin, was printed at Amsterdam, 4to. 1700. It has many judicious Notes on the Greek text;—remarks on the translation;—a table of the principal matters, with an *Index of all the passages of Scripture cited in the whole work*. From this

last it appears that *Origen* has cited every book in the Old Testament except *Ruth*, *Ezra*, *Nehemiah*, *Esther*, *Canticles*, *Joel*, *Obadiah*, *Nahum*, and *Habakkuk* ; and all those of the New, except *Philemon*, and the second and third *Epistles of John*. He has also cited *Tobit*, *Wisdom*, *Ecclesiasticus*, and first and second of *Maccabees*.

ASTERIUS URBANUS, A. D. 232.

Eusebius, in his *Ecclesiastical History*, book v. chap. 16, has given several extracts from a Treatise in three books, probably written by *Asterius Urbanus*, but of this writer little is known. All that we know about the work or author is, what is told in the preface, viz. : “The author being at Ancyra, in Galatia, and finding the Church there greatly disturbed by Montanism, he disputed publicly on that subject for several days, so as to establish the Church, and confute the enemies of the truth. The presbyters of that place besought him to draw up in writing the substance of what he had said on that occasion ; this he did in the three books mentioned above.” From this writer several extracts may be found in Eusebius, *Eccl. Hist.* book v. chap. 16, though it is not absolutely certain whether what he says be taken from this *Asterius* or not, as the account there is rather confused.

St. FIRMILIAN, A. D. 233.

Bishop of Cæsarea, in Cappadocia, was an intimate friend both of *Origen* and St. *Cyprian*, with the latter of whom he took part in the controversy relative to the necessity of rebaptizing those who had been baptized by heretics. On this subject he wrote an Epistle to St. *Cyprian*, which is printed with his works, and is all that remains of this Christian bishop. The original was undoubtedly written in *Greek*, but the Epistle extant in St. *Cyprian's* works is in *Latin* ; and is generally allowed to have been translated by *Cyprian* himself. This Epistle, which is a very long one, is the sixty-fifth among those of St. *Cyprian*, and may be found in *Oberthur's* edition of

his works, vol. i. pp. 254—271, and pp. 144, ed. Rigalt. Paris, 1666.

ST. GREGORY THAUMATURGUS, A. D. 243.

This eminent man was born of Gentile parents, and brought up in heathenism. Having lost his father when about fourteen years of age, he and his brother *Athenodorus* were sent by their mother to learn rhetoric. About this time, their sister having married a lawyer who was in high esteem with the governor of Palestine, Gregory and his brother accompanied her to Cæsarea to join her husband. Here, the great Origen was newly arrived from Alexandria, and the two brothers became his pupils. They continued *five* years under his tuition, during which they learned *logic, physics, geometry, astronomy, and ethics*, and what was of infinitely greater consequence, *the knowledge of the true God and the Christian Scriptures*. When Gregory returned to his native country he devoted himself to a private and retired life, but *Phedimus*, bishop of *Amasea*, unwilling that so excellent a person should not be employed in the work of God, ordained him bishop of *Neocæsarea*, in which, and the whole neighbourhood, there were only *seventeen Christians*. *Gregory Nyssen*, who has written an account of his life, says he was more perfectly instructed in the Christian doctrine by a vision from heaven, in which he heard and saw the *Virgin Mary* and *St. John* discoursing together of the Christian faith. When they disappeared, he wrote down carefully all they spoke, which, as *Nyssen* says, was preserved in Gregory's own hand-writing in the church of *Neocæsarea*, in his time. On his way to take possession of his unpromising bishopric he was benighted, and obliged, through the inclemency of the weather, to take up his lodging in a heathen temple, the dæmon of which had been very remarkable for his frequent appearances to the priest, and for the oracles which he delivered. Gregory and his companions departed from this place early in the morning, after which the priest performed the usual rites, but the dæmon answered, that "he could appear no more in that place, because of him who had lodged there the preceding

night." The priest, enraged, pursued Gregory, and having overtaken him, threatened to inform the magistrates against him; Gregory, undaunted, told him that the God whom he served would not only preserve him from men, but that he could, through his assistance, expel dæmons, or re-admit them as he thought proper: and, as a demonstration of such power, he took a slip of paper and wrote on it these words, Γρηγοριος τῷ Σατανα· Εισελθε—*Gregory to Satan: Enter.* (This I believe is the first letter ever written to the devil.) The paper being laid upon the altar, the dæmon appeared as usual. The priest, greatly struck with this power, returned to Gregory, got farther instructions in divine things, became a convert to the Christian religion, and afterward one of Gregory's deacons in the church at Neocæsarea. When Gregory arrived at the city, a vast crowd of people came together, to whom he preached the gospel, and numbers were converted. As the number of believers increased daily, he formed the design of *building a church*, which was soon effected, all cheerfully contributing, both by labour and money. This was probably the *first church* ever erected for the sole purpose of Christian worship. After having converted all the Neocæsareans, except *seventeen persons*, he died full of faith and the Holy Spirit, rejoicing that he left no more *unbelievers* in the city than he found *Christians* at the commencement of his ministry! From his extraordinary power of working miracles, he was styled *Thaumaturgus*, or the *wonder-worker*; but the account of these as given by Gregory Nyssen greatly exceeds the bounds of credibility.

The works attributed to *Gregory Thaumaturgus* are the following:—

A *panegyric Oration in praise of Origen*, which gives an account of Gregory's connection with him; reckoned by *Du Pin* one of the finest pieces of rhetoric in all antiquity.

A *paraphrase of the book of Ecclesiastes*.

A *Canonical Epistle* to an anonymous bishop, containing *eleven* canons, (the first *ten* of which are undoubtedly genuine,) for the judgment and remedy of abuses and evils introduced by an irruption of the Barbarians.

The *Creed*, or *Formulary of Faith*, which Nyssen says

he received from the Virgin Mary and St. John. The genuineness of this last work is doubted by many critics.

St. GREGORII NEOCÆSARIENSIS *Opera*, a *Ger. Vossio*, Gr. et Lat. 4to. Mogunt. 1604. *Edit. princ.*

——— with *Macarius*, &c. Gr. et Lat. fol. Par. 1622. *Edit. opt.*

His *Expositio fidei* is translated into *English*, and annexed to the *Greek text* in *Dr. Cave's Lives of the Primitive Fathers*, fol. Lond. 1682.

DIONYSIUS ALEXANDRINUS, A. D. 247.

This eminent man appears to have been a native of Alexandria, and to have been educated in the heathen religion. He was one of *Origen's* scholars, and succeeded *Heracles* in the bishopric of Alexandria, about A. D. 247. His episcopate was full of troubles, as it continued during the persecutions of Decius and Valerian, and in it a pestilence ravaged the whole Roman empire, to say nothing of the disputes and controversies which at the same time greatly disturbed the peace of the Church. He was driven, with many of his flock, by the *Decian* persecution, into the deserts of Lybia. In about a year's time, the persecution being abated, he returned to Alexandria, A. D. 251. In 257 the Valerian persecution began, and Dionysius was banished by *Æmilian*, præfect of Egypt, to *Cephro*, in Lybia, where he continued at least three years. *Valerian* having been taken prisoner by the Persians, the persecution was again stayed, and Dionysius returned to his flock at Alexandria, where, in about three years after, he died in peace.

Dionysius was a man of great learning, deep piety, and extensive influence. He wrote much concerning the points then in dispute; and from what remains of his *Epistles*, his learning, eloquence and moderation are sufficiently apparent. But, alas! a few Fragments only remain of his numerous works. There is an *Epistle* extant to *Paul of Samosata*, which has long been attributed to Dionysius, but it is now almost universally agreed to be spurious.

DIONYSII ALEXANDRINI *Epistola ad Basilidem*, Gr. et

Lat. *cum Scholiis Thom. Balsamonis & Jo. Zonaræ. See Beveridge's Pandects*, fol. Oxon. 1672, vol. ii. pp. 1—7.

Much information concerning Dionysius, his persecutions, controversies with heretics, writings, &c., may be seen in EUSEBIUS, *Hist. Eccl.* lib. vi. chap. 29, 35, 40, 46, lib. vii. chap. 20, 26, and 28, and in LARDNER'S *Credibility*, vol. iii. pp. 57—132, where most of the remaining Fragments of this eminent bishop are noticed, and many of them translated.

St. CYPRIAN, A. D. 248.

THASCIUS CÆCILIVS CYPRIANUS was an African, probably born at Carthage. He was originally a heathen, and does not appear to have been converted to the faith of Christ, till he was about fifty years of age. The instrument of his conversion was *Cæcilius*, a presbyter of the Church of Carthage, whose name he took in conjunction with his own, *Thascius Cyprianus*.

When first brought to the knowledge of the truth, he had considerable property, which he sold, and gave the money to the poor.

He is supposed to have been converted A. D. 246, made presbyter in 247, and Bishop of Carthage in 248. In the *Decian* persecution, he withdrew from Carthage, and concealed himself so well, that the place of his retreat was never found out; he was then proscribed by the government, and his goods confiscated. When the persecution abated, he returned to Carthage, and afterwards held several councils relative to the question concerning the *baptism administered by heretics*, which Cyprian maintained to be null and void, and insisted on the necessity of rebaptizing those who came over from the heretics to the Catholic Church.

When the Emperor Valerian, who had for some time been favourable to the Christians, became their persecutor, Cyprian was brought before the proconsul *Aspasius Paternus*, and having made a confession of the Christian faith, was banished to *Curubis*. At this time great numbers of Christians in the province of Numidia were apprehended, and, together with nine bishops, were sent to

the mines. *Galerius Maximus*, succeeding *Paternus* as proconsul of Africa, Cyprian was recalled, and the estate which he had sold for the benefit of the poor was restored to him, probably because the purchaser was dead, and left no heir. This tranquillity he did not enjoy long, for he was soon summoned before the proconsul, who informed him, that the emperor *commanded him to offer sacrifices to the gods*. Cyprian said, *I will not*. The proconsul answered, “Deliberate;” to which Cyprian replied, *Dowhatsoever thou art commanded; in so just a cause there is no room for deliberation*. The proconsul then read the sentence, *Thascium Cyprianum gladio animadverti placet*—“It is decreed, that Thascius Cyprian shall be beheaded.” To which the excellent bishop replied, *God be praised!* He was then led away to the field of *Sexti*, and in presence of a multitude of people beheaded according to the sentence, September 14, A. D. 258. The account of his life and martyrdom, which was written by his deacon, Pontius, is still extant.

The conversion, holy and useful life, patient sufferings, and triumphant death of this eminent man, are so many illustrious proofs of the truth and excellence of the Christian religion.

Cyprian’s works are properly of *two* kinds: I. EPISTLES. II. TRACTS.

HIS EPISTLES are *eighty-three* in number, and contain much curious and important information relative to the doctrine and discipline of the primitive Church. They evidence a mind influenced by the spirit of piety and benevolence; and, as they fully show the sedulous and affectionate care with which he watched over his flock, they prove him truly worthy of the exalted character and office of a Christian bishop.

In some ancient manuscripts there are *three* Epistles, besides the eighty-three mentioned above, attached to the works of St. Cyprian, viz. :

1. An *Epistle from Pope Cornelius to Cyprian*, full of insolence and abusive language.

2. *Cyprian to the People of Carthage*.

3. *Cyprian to Turasius the Presbyter*.

To *Donatus*.—(1-) An epistle in which he speaks somewhat rhetorically of his own conversion, and of the great

advantage of a secluded life, where the sins and follies and cares of the world have small access, and where the soul may be given up to God and the contemplation of his holiness.

In his letter (4) addressed to his *Priests and Deacons*, he gives wise and judicious advice concerning the conduct suitable to those times of persecution, in order that Christians may escape or abate its violence.—How widely different is the prudent zeal of this saint from the headlong fervour of most at that and a subsequent period who sought persecution.

To the Martyrs and Confessors.—(10.) Those that, through terror of punishment, had lapsed into idolatry, were accustomed to be again received into church communion on presenting a recommendation from some Martyr, or Confessor, (these terms were then interchangeable,) which served as a certificate to testify their repentance: it seems this facility of re-entrance into the Church was much abused; and St. Cyprian writes this and other letters to correct the abuse by advising more discrimination concerning the applicants.

To Antoninus.—(52.) The conclusion of this letter contains charges against the heretic Novatian; these appear to be but slight, and there is nothing said of his professing gross error in doctrine, nor is there any accusation affecting his moral conduct; indeed, in epist. 76, there is no charge of erroneous creed.

To Cornelius.—(55) the successful candidate for the see of Rome, in opposition to Novatian: in this letter there is an expression worthy of remark: St. Cyprian, speaking of Fortunatus and Felicissimus, with their party, thus mentions their application to the Roman see. “*Navigare ardent, et ad Petri Cathedram atque ad ecclesiam principalem, UNDE UNITAS SACERDOTALIS EXORTA EST.*”

To Fidus.—(59.) In this epistle, St. Cyprian, and the Council of Bishops assembled with him, give their judgment in favor of *infant baptism*.

To Pomponius.—(62.) It seems, from this letter, that much evil and corruption had already entered the Church in consequence of the injudicious praises bestowed by many on a single life: virgins and clergy appear to have been equally guilty.

To Cæcilius.—(63.) This is a very important letter, on the true celebration of the *Lord's Supper*. St. Cyprian asserts the absolute necessity of *water* being mixed with the *wine* in this Sacrament, and asserts that the one represents the blood of Christ, and the other his people or Church ;—"Videmus in aquâ populum intelligi, in vino verò ostendit sanguinem Christi : quando autem in calice vino aqua miscetur, Christo populus adunatur, et creditum plebs, ei in quem credidit, copulatur et conjungitur. Sic autem in sacrificando calice Domini offerri aqua sola non potest, quomodo nec vinum solum potest ; nam si vinum tantum quis offerrat, sanguis Christi incipit esse sine nobis ; si verò aqua sit sola, plebs incipit esse sine Christo ; quando autem utrumque miscetur et adunatione confusa sibi invicem copulatur, tunc sacramentum spiritale et cœleste perficitur." According to this doctrine, the *wine* no more becomes the *blood* of Christ than the *water* becomes the members of the *Church* : the whole of the epistle is an important witness against the corruption of the Eucharist introduced by the Church of Rome : see also epistle 76.—In quoting the Apocalypse he uses these words, "In Apocalypsi *Scriptura divina* declarat dicens."

To Magnus.—(76.) In this and other letters he argues that the baptism of heretics is invalid, even though the right form be observed and the orthodox creed be maintained, which was the case with the Novatians :—that *sprinkling* or *dipping* is equally efficacious : and he seems to hint that the essence of a sacrament depends upon the *faith of both giver and receiver*, "Æstimamus in nullo mutilari et debilitari posse beneficia divina—ubi plenâ et totâ fide et dantis et sumantis accipitur quod de divinis numeribus hauritur."

To his Clergy and People.—(83,) written when he withdrew to his own estate to avoid being carried off to Utica, for he desired to suffer for the truth among his own people. With the calmness and dignity of a genuine Christian he speaks of his impending fate, and gives advice how his people are to behave during the persecution, keeping themselves quiet, not *courting* observation ; but when seized, speaking boldly. This was St. Cyprian's last letter, and shows him as wise as he was courageous and holy.

His TRACTS are:—

On the Discipline and Clothing of Virgins.—Correct conduct is, he says, a virgin's chief safeguard, and a state of chastity is almost beyond all praise; gay attire is a mental betrayal of it, and an excitement of impure desires in others: possession of wealth is no excuse for dress while there are the poor remaining to be fed, and excessive adornment only mars God's image; sights and places of public resort are to be avoided, as well as those occasions of mirth where *license* rather than liberty abounds.

Concerning Backsliders.

Of the Unity of the Church.—He speaks very strongly in condemnation of those who on any account leave the unity of the Church; and declares that, should they *then* be slain for the truth, there is no merit in their death, nor will they possess the heavenly reward of martyrdom—"such a one may be slain, but will not be crowned."—In this work there seems to be an allusion to the text of the *three witnesses* (1 John v. 7,) in the following words, "Dicit Dominus, ego et pater unum sumus: et iterum, de patre et filio et spiritu sancto, scriptum est, et HI TRES UNUM SUNT:" *Oper.* vol. 1, p. 351. *ed. Oberthur, Wurceb.* 1782. See this examined by *Porson* against *Travis*; and the sum of the arguments stated in the conclusion of my Notes on the first Epistle of John.

On the Lord's Prayer.—This prayer, *St. Cyprian* says, is the most excellent, the most spiritual, and the most efficacious of all prayers. Many of the ancients speak of this Treatise with profound respect.

Demetrianus.—So far, he says, from the Christians being the cause of the evils that happen to the world, it is the evil practices of the heathen that call down God's judgments; a comparison of conduct is instituted between the two, and an earnest exhortation is given to the Pagans to turn from their evil faith and practice, to believe in Him who died to redeem mankind:—"Let none delay, because of his sins or his age, to seek salvation; while yet alive on the earth no repentance is too late."

On the Vanity of Idols. This is little else than an extract from *Minucius Felix*, and *Tertullian*.

Concerning Mortality.—An epistle written on account of a great plague, which desolated for years many parts

of the Roman empire, but especially Africa :—it contains counsels to support the people under this scourge, showing that a Christian is not at all exempt from the common ills of mortality any more than the Pagan ; the only difference being, that the Christian has inward help to support him, and hope in his end ; he should always be prepared, and thankful for *any* death ; and his being carried off by pestilence in the course of God's Providence is not perhaps so glorious as the martyrdom many of them desired, but it is to be endured with equal constancy and joyfulness, as dismissing the righteous from the ruins and tempests and snares of the world and of life, into a far more glorious scene, where “ we can call Paradise our country, and have Patriarchs for our parents ; why then should we not hasten and fly to see this our country, to salute these our parents ? There a mighty number of friends await us, a thronging and vast multitude of fathers, brothers, children, long for our arrival, now assured of their own immortality, yet still solicitous for our safety.” On several accounts the *primitive* Christians may have been more anxious for death than a due estimate of the value of life would have created ; they were cruelly persecuted, they could see no *coming* end to their sufferings ; a harsh spirit of ascetic self-denial was insisted on as requisite to salvation ; the blessings of the gospel, as bringing joy and peace into the mind, were little proclaimed by their spiritual guides ; *here* all was to be toil and suffering and penance and sighing, while it was taught that it was only *after* death the troubled spirit could be at rest. Small reason have *we* to wish for primitive Christianity, while our persons so mercifully rest in safety, and the voice of the Gospel of peace is heard through our land proclaiming *peace* in our conscience and *joy* in the Holy Ghost.

On works of Mercy and Charity.

On the excellence of Patience.

On Envy.

An exhortation to Martyrdom,—addressed to Fortunatus, to encourage the people under the impending persecution of the emperor Gallus ; and this object he thinks will best be obtained by presenting to them such Scriptures as are peculiarly applicable to the times and their

circumstances : he arranges his texts under twelve heads ; 1, idols are not gods ; 2, God alone is to be worshipped ; 3, God's awful threatenings against idolaters ; 4, God will not easily pardon them ; 5, God's anger against them ; 6, Christians should prefer Christ to all things ; 7, being saved, none should again return to the world ; 8, to perseverance alone the reward is due ; 9, persecutions are for trial ; 10, fear should be expelled, for the Lord is more powerful to protect than Satan to attack ; 11, from the first it has been foretold that the righteous should be persecuted ; 12, the future rewards of the conquerors.

Testimonies,—in *three* books, addressed to *Quirinus* : the *two first* books are against the Jews, 1, proving from Scripture, in twenty-four sections, that there was to be a *New Law* ; and 2, that Christ was the fulfilment of the Old one, in thirty sections : the *third* book is divided into one hundred and twenty sections, upon almost every Christian duty and virtue ; the whole work is scarcely any thing besides a tissue of texts of Scripture.

Concerning the rebaptizing of Heretics.—This is a curious tract, and contains the opinions of eighty-seven bishops, who were assembled at the council of Carthage. The name of each bishop is given, the place where he presided, and lastly, his opinion.

Concerning Theatrical Representations.

In praise of Martyrdom.—A declamation highly strained and affected, not worthy the genius and energy of Cyprian.

An Epistle concerning the discipline and excellence of Chastity.—A good treatise, evidently written before the heathen religion was abolished in the Roman empire, though probably not by St. Cyprian.

A Tract against the Heretic Novatian,—to prove that the *lapsed* might, on their return to God, find mercy, which Novatian had denied.—These *four* last are generally allowed, by learned men, not to be the works of Cyprian ; though probably written about the same time, or from A. D. 250 to 255, probably the date of the last tract.

St. Cyprian is one of the most valuable of the Latin Fathers ; he was full of zeal and yet no enthusiast, his judgment was strong, and his eloquence answered to its

strength; he could please with profit, and rebuke without offence; in his strongest reprobation there is evident kindness, and in his denouncing perdition to sinners, it is clear his only object is to lead them to heaven: his style is pleasing to the ear and persuasive to the mind, it seldom sins against purity of diction, and is full, manly, and chastely ornamental.

S. CYPRIANI *Epistolæ*, fol. Romæ, Sweynheim, & Pannartz, 1471, & fol. Venet. Vin. de Spira, 1471. *Edit. princ*
 ——— *Libri et Epistolæ*, fol. Par. Higman & Ho. pyl. 1498.

——— *Opera*, fol. sine ulla nota. An edition of the fifteenth century.

Bishop *Fell's* edition of Cyprian, fol. Oxon. 1682, is excellent; it was carefully reprinted, fol. Amst. 1700.

But the best edition is allowed to be that of the *Benedictines*, a *Stephan. Baluzio*, fol. Paris, 1726.

The *Wurceburg* edition by *Oberthur*, 8vo. 2 vol. 1782, is correct and very convenient. Prefixed is *Cyprian's life*, by his deacon *Pontius*. To the second volume are annexed *four Appendices*. The first contains eleven tracts of *anonymous authors*. The second, the *works of Cyprian of Antioch*. The third, two *Tracts of Novatian*. The fourth, the *Octavius of Minutius Felix*, already described. Some of these tracts will be noticed under their respective times.

A swete and devoute Sermon of holy Saynt Ciprian, of *Mortality of Man*, translated into Englyshe, by Syr *Thomas Elyot*, Knyghte, 8vo. Londini; in ædibus Thom. Bertheleti, the yere of our Lorde God, 1534; reprinted by the same 1539; *retranslated* by *Thomas Lupsett*, 8vo. Lond. 1560.

A Sermon of St. Ciprian made on the *Lordes Praier*, that is to wytte, the *Pater noster*, translated by *Thomas Paynell*, 8vo. Lond. T. Berthelet, 1539.

Two Sermons by S. Ciprian; one of *Patience*, the other of *Mortality*; translated by *John Brend*, 8vo. Lond. R. Grafton, 1553.

Blessed Ciprian Martir, his Sermon of *Mortality—Exhortation to Martirdome—Exhortation to keep and endure the faith of Christ*, &c. translated by *John Scory*, exile. 8vo. 1556.

A notable Sermon of S. Cyprian, that blessed martyr, of *Almes deedes*, newly translated into English, with a treatise of justification; *Founde emong the writings of Cardinal Pole*, &c. 4to. Lovanii, apud Joan. Foulcerum, 1569.

! S. Cyprian, of *Virgins*, of *Prayer*, and of *Patience*; with Basil on *Solitude*, translated into English, by *Clement Barksdale*, 8vo. Lond. S. Keeble, 1675.

Of the *Unity of the Church*, translated into English, by *John Fell*, 4to. Oxford, 1681.

S. Cyprian's Discourse to *Donatus*, on the grace of God, translated into English, by *James Tunstall*, 8vo. Lond. 1716.

"The genuine works of St. CYPRIAN, archbishop of Carthage, and primate of all Africa, together with his life, written by his own deacon *Pontius*. All done into English from the Oxford edition, and illustrated with divers Notes. To which is added, A Dissertation upon the case of heretical and schismatical baptisms at the close of the famous council of Carthage, held in the year of our Lord 256, whose acts are also herewith published. By *Nathanael Marshal*, LL. B. fol. Lond. 1717."

This is the only translation of the whole genuine works of Cyprian, and in the main faithful; but the author sometimes makes the translation serve a purpose, remote enough from the mind of the original.

The *Dissertationes Cyprianicæ*, by Mr. *Dodwell*, should be united to *Bishop Fell's* edition, for which it was originally published.

PONTIUS, A. D. 251.

This author is known only by his *Life of St. Cyprian*. He was intimately acquainted with this excellent bishop, and was one of his deacons in the Church of Carthage. He accompanied Cyprian in his exile, was the companion of his sufferings, and was present at his martyrdom. His account, though written in too florid and rhetorical a style, is very useful, as it contains several particulars relative to this good man which are nowhere else to be found. It is usually prefixed to the works of Cyprian: and the sub-

stance of it may be found in the account of his life written by Dr. *Lardner*, vol. iii. pp. 133—142.

CORNELIUS, *Bishop of Rome*, A. D. 251.

Eusebius and Jerom mention *Cornelius* as successor to *Fabian* in the see of Rome. *Fabian* suffered martyrdom in January, 250, and because of the troubles of the Church, no bishop was elected in his place till about sixteen months after, when, by the *general* concurrence of the clergy and people of the Church of Rome, together with the suffrage of sixteen bishops, *Cornelius* was chosen in his place. In his days, the *first schism* in the Church of Rome sprang up: for as *some* of the clergy and people of Rome did not approve of the election of *Cornelius*, they chose *Novatianus* bishop, and three Italian bishops ordained him; he therefore was the first *Antipope*. In October, 251, *Cornelius* having convened a numerous council at Rome, consisting of *sixty* bishops and a great number of presbyters and deacons, they all confirmed his election. He did not, however, enjoy this honourable post long, for he was banished by the Emperor *Gallus*, to *Civita Vecchia*, where he died, according to the common opinion, September 14, 252. Ten of St. Cyprian's letters are directed to this bishop, viz. the 41, 42, 43, 45, 46, 47, 49, 54, 55 and 57, in *Oberthur's* edition; but *St. Jerom*, in his account of illustrious men, mentions *eight* only as being extant in his time. There are *two* genuine letters of *Cornelius* to Cyprian, still preserved among Cyprian's Epistles; they are the forty-sixth and forty-eighth in this collection, according to their arrangement in *Oberthur's* edition. There is a *third* letter to Cyprian, attributed to *Cornelius*, which I have already mentioned in the account of Cyprian's works, and which is undoubtedly *spurious*. Beside these, *Cornelius* wrote a long letter to *Fabian* concerning the character and conduct of *Novatian*, considerable extracts from which *Eusebius* has preserved, *Hist. Eccl.* book vi. chap. 43. These are all the genuine writings which remain of this bishop, and were too inconsiderable to merit a *separate* publication.

NOVATIANUS, A. D. 251.

This person has been already noticed as author of the *first schism* in the Church of Rome, and as being the first Antipope. Some imagine that *Novatianus* was at first a *Stoic philosopher*, but of this, and his being a Phrygian by birth, there is no certainty. All we know is, that he was a presbyter of the Church of Rome, that he aspired to the episcopate of that Church about the same time with *Cornelius*; and it is asserted, that but *few* of the clergy and people admitted the legality of his claim; and that, though he was ordained *bishop*, it was done in a most exceptionable manner, by three illiterate Italian bishops, whom he brought to Rome for the purpose, and who were intoxicated, in order to get them to ordain him by imposition of hands. At least this is the account which *Cornelius*, in the above cited letter to *Fabian*, gives of this business. But this accusation is that of a declared enemy and rival, and should be received with considerable caution.

The principal *heresy* laid to the charge of this man is, that *he refused to admit into the Church any who had apostatized, in the time of persecution, by offering sacrifice to the gods, &c.* and it does appear that he excluded all such from the hope of mercy. But as he and his followers had the name of *Καθαροί*, or *Puritans*, a name which does not appear to have been *chosen by themselves*, but affixed to them by their adversaries, it is likely that their manners were in general *simple* and *holy*. Indeed, their rigid discipline is no mean proof of this. We well know that those called *Pietists*, in *Germany*, and *Puritans*, in *England*, were, in general, in their respective times, among the most religious and holy people in both nations. The *Novatians* in aftertimes *condemned second marriages, and held them sinful*; but this was a sentiment of some of the most eminently pious men in the Christian Church. As to another charge against them, that “*they did not pay due reverence to the martyrs, nor allow that there was any virtue in their reliques* ;” it must be allowed, that, grievous as it may appear in the sight of those who have infected and disgraced the Church of God with superstition and idolatry, it was a decisive mark of the *good sense and ge-*

nine piety of this people, and must raise them in the estimation of all sober, intelligent Christians.

Most of the works of *Novatianus* are lost. The following, which are still extant, are, in many respects, of importance.

On the Trinity.—This is divided into *thirty-one* sections. The first *eight* relate to the FATHER, and treat of his nature, power, goodness, justice, &c., and the worship due to him. The next *twenty* relate to CHRIST, promised in the Old Testament, exhibited in the New—his nature—how the Scriptures prove him to be God;—confutes the *Sabellians*—shows that it was Christ who appeared unto the patriarchs, Abraham, Jacob, Moses, &c. In the *twenty-ninth* section he speaks of the HOLY SPIRIT;—how promised—given by Christ—its offices and operations in men, and in the Church, &c., and then in the two concluding sections recapitulates the arguments before urged. It is probable that this piece was written in 257; *six* years after his separation from the Catholic Church.

On Jewish Meats.—This epistle, concerning *Jewish meats*, was written while the author was in a state of banishment, or *secrecy*. As it does not appear that *Novatianus* was banished, and, as his adversaries accuse him that he *fled in the time of persecution*, it is likely this tract was written to his congregation during his retreat.

It is divided into *seven* sections. In the *first* he mentions his having written two epistles already, one on *Circumcision*, and the other on the *Sabbath*.

In the *second* he asserts, that the Law is spiritual, and is to be spiritually understood. Shows that men in the beginning lived on fruits, &c., afterwards were allowed animal food; that the Law had made a distinction between clean and unclean beasts, but this was not to be understood relatively to *their* nature, but, spiritually, in reference to men, for God had, in the beginning, pronounced all to be very good.

In the *third* section he shows, that the animal is not rejected because of any natural impurity or imperfection, but to point out unto us what is blameable, unholy, &c., in man.

In the *fourth* he shows, that many kinds of food were forbidden to the Jewish people, that they might learn

from that and other restraints, to worship the one true God only, and to practise that temperance without which their services could not be acceptable to *him*.

In the *fifth* he shows, that this also was typical of that purity and holiness brought in by Christ, who was the end of the law, and who had pronounced all things to be clean to them that were clean.

But lest an improper use should be made of this concession, he shows, in section *sixth*, that this *liberty* gives no countenance to luxury, and does not remove the obligation of *fasting* and *abstinence*.

In the *seventh* section he warns them against supposing that the abolition of the distinction between clean and unclean meats is to be extended to the beasts sacrificed to idols; on the contrary, that such creatures are contaminated by *this* consecration, and should not be touched by Christians. In this tract the reader will meet with many curious things.

He is allowed to be the author of that letter sent in the name of the *Roman clergy* to *Cyprian*, which is the *thirtieth* among the epistles in *Oberthur's* edition of St. Cyprian's works; and the letter immediately following has also been attributed to him.

NOVATIANI *de Trinitate Liber, et de Cibus Judaicis Epistola*, inter Fr. Rous *Mell. Patrum*, 8vo. Lond. 1650. pp. 456—468.

———— *Opera quæ extant omnia, cum Notis Edvard. Welckman*, 8vo. Oxon. 1724.

———— *studio Joannis Jackson*, 8vo. Lond. 1728. Both good editions.

These works have not been translated into English.

DIONYSIUS, *Bishop of Rome*, A. D. 259.

Very little concerning this person is known, only that he was at first a presbyter of the Church of Rome, and afterward, on the martyrdom of *Xystus*, or *Sixtus II.*, was chosen to succeed him in that see, A. D. 259, which he governed about ten years. He died A. D. 269.

There is nothing remaining of this bishop's works but

a Fragment of a Letter against *Sabellius*, preserved by *Athanasius*. See it referred to in Dr. Lardner's *Credibility*, vol. iii. p. 256.

COMMODIAN, A. D. 270.

Was a native of Africa, and originally a heathen. He says himself that he was converted by *reading the Law*, by which *Rigault* supposes he meant the *Old and New Testaments*. He does not appear to have ever held any office in the Christian Church. It was formerly believed that he flourished near the beginning of the fourth century, and this opinion is followed in the *Bibliographical Dictionary*, vol. v. p. 258; but it appears more likely that he was cotemporary with Cyprian, and that he wrote about A. D. 270. He is generally classed among the *Christian poets*, because of his little treatise of *Instructions*, written in a kind of *prose-verse*, all in *acrostics*, without any regard to measure or cadence.

His work, which is generally entitled *Against the Pagans*,—is divided into *eighty sections* or *instruction*. In the former part of it he ridicules the heathen deities, and their worship. He then devotes four sections to the edification of the Jews; then he instructs catechumens—believers—Christian women—the inferior clergy—the pastors or bishops of the Church—the aged, &c.

Gennadius, in his account of this writer, intimates that from his acquaintance with heathenism, and his imperfect knowledge of Sacred Literature, he was better calculated to sap the foundations of paganism than to do any service to the Christian religion.

Commodian held that men are endued with free will, God having made them *men*, not *brutes*. He thought that God having employed angels in the beginning to minister in the concerns of mortals, they were struck with the beauty of women, and becoming familiar with them, were thereby defiled and rendered incapable of returning to heaven. He received the doctrine of the *Millennium*, which was common in his time. He mentions the *Lord's day*, and seems to intimate, as some un-

derstand him, that the Christians held their *love-feasts* on that day.

COMMODIANI *Afri Liber adversus Paganos*, a *Nic. Rigaltio*, 8vo. Regii, 1650. *Edit. Princ.*

——— *cum Notis Rigaltii*, *H. Dodwelli* Dissertatione, et Præfat. *Schurtzfleischii*, 4to. Witteb. 1705. *Edit. opt.*

Mr. Davis published this work in connection with the *Octavius of Minucius Felix*, with many corrections of the text.

It has never been translated into English.

MALCHION, A. D. 270.

Was a sophist, and president of the school of Greek literature at Antioch. For his soundness in the faith of Christ, he had the honour to be made a presbyter of the Church of Antioch. He is highly extolled by Eusebius and St. Jerom, for his eloquent and masterly refutation of *Paul of Samosata*, who, besides other impious things with which he is charged, spoke degradingly of the nature of Christ. His refutation of Paul was delivered extempore, in a disputation held with him, but was preserved by the *notaries* or *short-hand writers*, who took it down as he delivered it; but this piece is entirely lost. Besides this, he is author of the *Synodical Epistle* from Antioch, directed to *Dionysius* and *Maximus*, bishops of Rome and Alexandria, against Paul of Samosata, from which we have very large extracts in *Eusebius*, *Hist. Eccl.* lib. vii. chap. 30. This piece may be found in *English*, in the translation of the *Ecclesiastical Historians*, Eusebius, Socrates, &c. fol. Lond. 1709, p. 133.

! ANATOLIUS, Bishop of LAODICEA, A. D. 270.

This person, of whom the ancients speak in terms of the highest respect, was an Alexandrian by birth, and for eloquence, Grecian literature and philosophy, he was acknowledged the most eminent man of his day. He had arrived, says Eusebius, (*Hist. Eccl.* lib. vii. chap. 32,) to a high degree of perfection in arithmetic, geometry, as-

tronomy, logic, natural philosophy, and rhetoric ; on which account the people of Alexandria entreated him to set up a school for teaching the Aristotelian philosophy in their city. He was ordained bishop by *Theotecnus*, bishop of Cæsarea, who intended that he should succeed him in that see ; and it appears from Eusebius, that they both presided together for some time in that Church, but passing through Laodicea on his way to the synod that was summoned at Antioch, against Paul of Samosata, he was detained by the brethren, and made bishop of that Church, their bishop Eusebius being then dead.

He wrote some *Paschal Canons*, or a book concerning *Easter*, from which Eusebius has preserved a considerable Fragment, (*Eccl. Hist.* lib. vii. chap. 32.) He says also that he wrote *Arithmetical Institutions, in ten books*. But this work is lost, except a few Fragments, published by *Fabricius*, (*Bib. Græc.* vol. ii. p. 275 ;) but as there were several of this name, it is possible these Fragments may have belonged to the work of another Anatolius.

The *Paschal Canons* exist only in an ancient Latin version, said to have been made by *Rufinus*. It was published by *Ægidius Bucher*, fol. Antv. 1634.

After the death of *Anatolius*, STEPHEN, a man of great learning and eloquence, was advanced to the presidency of the Church of Antioch, about A. D. 280. If he wrote any thing of importance, it has not come down to us.

THEODOTUS, a man eminent for his medical skill, as well as his learning and knowledge of the Scriptures, succeeded *Stephen*, probably about A. D. 308. He was an *Arian*, and wrote some *Epistles* which have perished.

THEOGNOSTUS, A. D. 282.

Of this writer both *Eusebius* and *St. Jerom* are silent. Yet he is mentioned by *Athanasius*, *P. Sidetes*, *Stephen*

Gobar, and *Photius*. *Sidetes* says he was president of the Christian or Catechetical school at Alexandria. He was author of a work in seven books, entitled, *Hypotyposes*, or *Institutions*, which is now lost, except some Fragments preserved by *Athanasius*. From the account given of him by *Photius* he appears to have been an *Arian*, but of this we have no direct proof.

THEONAS, *Bishop of ALEXANDRIA*, A. D. 282.

THEONAS succeeded *Maximus*, and was the fifteenth bishop of Alexandria. An ancient Latin translation of a *Letter* of his to one *Lucian*, chamberlain to the Emperor Dioclesian, is extant in the *Spicilegium veterum aliquot Scriptorum*, &c., à *Luca Dacherio et Jos de la Barre*, 4to. Paris, 1655—77, 13 vols. From this letter it appears there were several Christians at that time in the imperial palace, who are exhorted by *Theonas* to read and meditate upon the Scriptures daily, that they might be the better enabled to discharge their several offices with reputation, as became the followers of Jesus Christ. This *Epistle* has never been translated into English.

PIERIUS, *Presbyter of ALEXANDRIA*, A. D. 283.

Was cotemporary with *Theonas*, and presbyter under him of the same Church. He was a person of profound learning and eminence. For the elegance of his public discourses and writings he was styled the *second Origen*. He wrote on various subjects of theology and biblical criticism, but his works are entirely lost. *Photius* mentions a work of his in twelve books, which was extant in his time, but does not give the title of it. He praises his learning and mode of writing, and his orthodoxy in general, but says he spoke dangerously concerning the *Holy Spirit*, making him *inferior* in glory to the *Father* and the *Son*; and further adds, that, with *Origen*, he seems to have held the *pre-existence of souls*. Though the ancients speak in terms of the highest respect of this man and his

writings, yet not even a Fragment of his works has escaped the ravages of time.

DOROTHEUS, *Presbyter of ANTIOCH*, A. D. 290.

Appears, from the account given by Eusebius, (*Eccl. Hist.* book vii. chap. 32,) to have been one of the most skilled of the ancients in Biblical Literature, as he not only understood Grecian learning, but was well acquainted with the Hebrew language, which was a very rare attainment in those days. He was a eunuch from his birth, and was appointed by the Emperor (probably Dioclesian) overseer of the purple die-house at Tyre. Eusebius, who gives this account, adds, we have heard him expound the Scriptures in the Church tolerably well. If he wrote any thing, it is lost.

VICTORINUS, *PETAVIONENSIS*, A. D. 290.

This writer was bishop of *Petau*, a town in the duchy of Stiria, in Germany, situated upon the Drave. He wrote *Commentaries* upon Genesis, Exodus, Leviticus, Isaiah, Ezekiel, Habakkuk, Ecclesiastes, Canticles, and the Apocalypse. He wrote also a *Treatise Against all Heresies*, and several other works, according to St. Jerom, but their titles are not come down to us. He was at last crowned with martyrdom in the Dioclesian persecution.

Of his *Commentaries* on Exodus, Leviticus, Ezekiel, Habakkuk, and Canticles, nothing remains. St. Jerom refers to a passage in his Commentary on Genesis, relative to Isaac blessing Jacob; and also to a passage in his Comment on Ecclesiastes, (chap. iv. verse 13,) *Better is a poor and wise child, than an old and foolish king*; the former he interprets to be the *Lord Jesus*; the latter, the *devil*!

Dr. Cave, in his *Hist. Lit.* vol. i. p. 147, has published a Fragment, *De Fabricâ Mundi*, which he supposes to be a part of his Commentary on Genesis.

In the *Bibliotheca Patrum*, tom. iii. p. 414, his Commentary on the Revelation (at least that which is sup-

posed to be his) may be found. Its authenticity is suspected by many, but Tillemont and Dr. Lardner think it genuine in the main, though interpolated in several places.

In this Comment, chap. iv. verses 6 and 7, he speaks thus of the four Gospels,—“The four living creatures are the four Gospels. The first was like a *lion*, the second like a *calf*, the third like a *man*, and the fourth like a *flying eagle*. These four animals with different faces have this meaning :—

“The creature like a *lion* denotes MARK, in whom the voice of a *lion* roaring in the wilderness, is heard; for *Mark* begins his Gospel thus: *The beginning of the Gospel of Jesus Christ, as it is written in Isaiah the prophet, The voice of one crying in the wilderness.* This is the face of a *lion*.

“MATTHEW, who has the resemblance of a *man*, endeavours to show us the family of *Mary*, from whom Christ took flesh; and while he computes his genealogy from *Abraham* to *David* and *Joseph*, he speaks of him as a *man*, thus: *The book of the generation of Jesus Christ, the son of David, the son of Abraham.* This is the face of a *man*.

“LUKE, who relates the priesthood of *Zacharias* offering sacrifice for the people, and the angel that appeared unto him, because of the priesthood, and the mention of the sacrifice, has the resemblance of a *calf*: for Luke says; *There was a priest named Zacharias, of the course of Abia, and his wife was of the daughters of Aaron.* This is the form of a *calf*.

“JOHN, like an *eagle* with outstretched wings, soaring aloft, speaks concerning the WORD of God; for John begins thus: *In the beginning was the Word, the same was in the beginning of God.* This is the similitude of a *flying eagle*.”

From such Comments as this the four Evangelists have been represented by ancient and modern painters, accompanied by the creatures above mentioned; only St. Matthew's *man* is often represented as an angel with *wings*.

VICTORINI *Tractatus de Fabricâ Mundi*. See in Dr. Cave's *Scrip. Eccles. Hist. Lit.* fol. Oxon. 1740, vol. i. p. 148. Idem denuo ad fidem codicis MS. recognitus et annotatiunculis criticis instructus a J. Walker, *ibid.* p. 149, et seq. in notis.

VICTORINI *Comment in Apocal.* See in the *Biblioth. Patrum*, tom. iii. p. 416.

Neither the Tract nor the Comment has been translated into English. See some Extracts in *Lardner*, vol. iii. pp. 297—302.

METHODIUS, *Bishop of Tyre*, A. D. 290.

St. Jerom says, that Methodius was bishop of Olympus, in Lycia, and afterwards of Tyre; that he was a very correct and elegant writer, and had composed a work *Against Porphyry*, in several books. He also wrote *The Banquet of the Ten Virgins*, and a book *On the Resurrection*, and one *On the Pythoness*, both against Origen. One also on *Free-will*, and *Commentaries on Genesis* and the *Canticles*, besides many others which were then in common use. He wrote also a book *Concerning the Creatures*, against Origen, which Photius mentions. He became a martyr for the truth at Chalcis, in Greece, in the Dioclesian persecution.

Of his work *Against Porphyry*,—only a few Fragments are left.

The *Banquet of the ten Virgins*,—is still extant, and is conducted on the following plan, in some sort in imitation of Plato's Symposium. The work opens with a Dialogue between Gregorion and her friend Eubulios, narrating the substance of a conversation which took place in a delightful garden of Arete's, where ten virgins met together, and where, at Arete's request, each in turn discoursed on virginity: these speeches Gregorion had heard from one of the party, and after a short but beautiful description of the place of assemblage, she repeats them to Eubulios.—The *first* speech is made by Marcella in praise of Virginity, "for to lead a life of chastity upon earth, is in reality to take hold upon the heavens;" and it is by no means an easy or slight possession since "it requires not only the *body* to be preserved pure but the *soul* also to be adorned with righteousness—for surely the *temple* should not appear more splendid than the *sacred images* whence it derives its sanctity;" and this righteousness is only to be secured by incessant watching

and constant reading of the Scriptures :—in old time the blessing of continence was unknown, but God by degrees trained his people to its due estimation, tightening gradually all the reins of license, as a father curbs and corrects the waywardness of his growing child, till at last the perfection of discipline was shown in the chaste and unsullied life of our Saviour, “who being the Chief of priests, the Chief of prophets, the Chief of angels, it became him also to be the Chief of virgins :” and that such is justly his title,^a a quotation is made from the Apocalypse, chap. xiv. ver. 1–5, to prove it.—Theophila makes the *second* speech, still praising virginity, but showing that it is not to supersede marriage, which is of divine appointment, and through the instrumentality of which, and by carnal copulation, God still forms every man. Marcella here interrupts, alarmed at its being said *God* interfered, since the children, even of adulterers, would then seem to be his work, and he would thus be the Author of evil. Theophila is startled at the objection, but by an ingenious and detailed simile, proves that God is not to blame, nor are his general laws to be suspended because men will not act as he requires ; nor does he punish the innocent offspring of such connections, but they also have their attendant angels, and may grow up to the same height of holiness as others : and she concludes, by affirming generally what the Apostle speaks with reference to particular circumstances, that it is lawful to marry, but better to live single. The pre-existence of the soul is taken for granted throughout. There is little in this speech that any *virgin* should be able to say.—The *third* speech is by Thaleia, who spiritualizes Gen. ch. ii. ver. 23., and what St. Paul says 1 Cor. ch. vii. as also other places of Scripture, making natural generation a type of the formation and increase of the Church :—there is here some objectionable phraseology concerning our Lord :—her opinion is in favour of virginity, and that marriage is good for some, just as a particular diet is advantageous for a *sick* man, but a *healthy* one needs it not.—In the *fourth* speech Theopatra pursues the spiritualizing style, exalting virginity.—Thallusa, in the *fifth* speech, represents virginity as the noblest gift we can offer to God ; and gives directions how at various periods of life to preserve its purity

from the attacks of temptations and betrayal of circumstances:—the doctrine of the Trinity is thus casually mentioned, *την γνωσιν ακακεμφατον της Τριαδος*.—In the *sixth* speech Agatha explains the parable of the ten virgins divided into two fives, as the five senses in a state of chastity, or in a state of carnal feeling.—The *seventh* speech, by Procilla, is little else than a mystical explication of portions of the Canticles.—Thécla makes the *eighth* speech, wherein she highly exalts the tendency of a chaste life, as causing the soul to scorn temporal concerns and to soar aloft in heavenly contemplations, all which she exhibits in great vividness of language and copiousness of glowing description: she explaining the beginning of Rev. ch. xii. of the Church, and exhorts the virgins her children at all hazards to maintain their purity: shows that the three numbers there mentioned are peculiarly descriptive of the three persons of the Trinity: and then diverges into a refutation of Astrology and the doctrine of fate, showing that the constellations can have no influence nor power over man's actions; that to suppose this, would be to make God, the framer of the stars, the author of the evil men committed while under their influence; that God's giving laws is proof against fate, for these frequently forbid what by this system is decreed and is actually done, and this vain conflict between command and necessity, could not exist under the rule of an all-wise governor, nor could fate create the laws that were to work against itself; that fate destroys good and evil, reward and punishment; and that from ourselves arise our inducements to action.—On several accounts this speech is especially valuable: it is evident, from the author's praising it both at the beginning and end, and awarding to it the crown of merit, and from its elaborate style and careful composition, that it contains his own opinions, some of which are important and others curious: quoting the book of *Revelations*, (which Methodius frequently does,) he speaks of it as *canonical Scripture*, for when about to explain a portion of it, he says, "Let us show we obey Him who said, Search the Scriptures," p. 102; and again p. 105, when speaking of the same book, he talks of "the interpretations of Scripture:" he speaks of the *Trinity*, and mentions those who were in error con-

cerning it, pp. 109, 111 :—he has some curious speculations on numbers : his account and refutation of Astrology is interesting, and his opinions on free-will important : with beauty of language, power of description, and variety of matter, this speech will amply repay any reader.—Tysiana speaks the *ninth* speech, mystically interpreting Levit. ch. xxiii. 39, &c. and blaming the Jews for resting in the letter of Scripture : she speaks of the earthly Tabernacle, *i. e.* the body, being adorned with charity, righteousness, and especially chastity, and those thus adorned shall after the judgment reign with Christ 1000 years upon earth, at the termination of which Millennium the bodies of the saints being made like to the angels, they shall all ascend to live forever in the kingdom above.

—The *tenth* speech is made by Domnina, who uses Jotham's parable of the trees choosing a king, as the text whence she deduces the praises of virginity : the other allegories were forced, but this is doubly so.—The whole having delivered their opinions, Arete herself begins to extol virginity, and shows the necessity of both bodily and mental chastity, and then, awarding the crown of merit to Thecla, she with the rest, thus sings in chorus—“ I am pure for thee, O Bridegroom, and having my lamp burning I come out to meet thee ;” the chorus of virgins repeat these words after each short prayer that Arete makes. When this act of worship is ended, Eubulios and Gregorion enter upon the question, which is the more praiseworthy ; the virgin who feels no evil desires, or the virgin who, strongly feeling them, successfully resists ? Gregorion approves the former, while Eubulios thinks, that one deserves most praise who, in the midst of *felt* temptations, overcomes ;—as good sailors are those who preserve their vessel, notwithstanding tempests ;—good physicians are they that overcome dangerous diseases ;—and good wrestlers are they that prevail in a severe contest.—Thus ends a treatise abounding in ingenuity, replete with beauty of description, and altogether delightful in style, if not universally edifying in matter.

The book *On the Resurrection* is lost, but *Photius* has made large extracts from it ; and *Epiphanius* transcribed, says Dr. Lardner, a good part of it into his work against Heretics.

His tract on the *Pythones*, written against *Origen*, is lost ; so are his Commentaries upon *Genesis* and *Canticles*.

Of the treatise on *Free-will*, or the origin of evil, Photius has preserved considerable Fragments ; and has made some extracts out of his work *Concerning the Creatures*.

It appears from *Theodoret*, that he had composed a discourse *Concerning the Martyrs* ; this is lost ; as is also another work called *Xeno*, in form of a dialogue.

On the *Fall of Angels*, he was of the same opinion with *Commodian* : “God,” says he, “having made the world, appointed the angels as governors and presidents under himself ; but Satan, envying the prosperity of man, fell from his dignity, and the rest fell in love with women, and became perverted by fleshly desires.” He thought that the *Logos*, or Divine Word, was incarnate in Adam. In several places of his remaining works he appears to have been an *Arian*, and yet he has several expressions relative to this point so truly orthodox, that several learned men are at a loss what to say concerning his creed. Probably he had no very settled opinion on this point. In one passage he has the following words, speaking of the first man : “This was the Christ, man filled with pure and perfect deity, and God contained in man : for it was highly becoming that the most ancient of æons, and the first of archangels, should inhabit the most ancient and first of men, that is, Adam.”—*Conviv. Virg. Orat.* 3. p. 33, edit. Paris, 1657. This passage is both orthodox and heterodox, and seems to show that the author was more of a *Valentinian* than a genuine *Christian*, though certainly in one place (*Conviv. Virg. Orat.* 8, p. 110.) he ranks Valentinus as a Heretic.

S. METHODII *Opera*, a *Franc. Combefisio*, Gr. et. Lat. fol. Par. 1644. An excellent edition.

———— *Convivium Virginum*, a *Leone Allatio*, Gr. et Lat. 8vo. Rom. 1655.

———— a *Petro Possino*, Gr. et Lat. fol. Par. 1657.

———— *Homilia in ramos Palmarum*. See Saville’s *Chrysostom*, fol. Eton. 1612, vol. v. p. 882.

A Fragment, both small and unimportant, attributed to Methodius, *Concerning the State of the Dead*, from manuscripts of the Rev. Dr. Grabe, with the original Greek,

done into English, with Notes by *D. Humphreys*, 8vo. Lond. 1714. Annexed to his translation of the *Apologies of Athenagoras*.

LUCIAN, *Presbyter of Antioch*, A. D. 290.

In St. Jerom's catalogue of Ecclesiastical Writers, this author is termed, "a most eloquent man, and so laborious in the study of the Scriptures, that to this day some copies of the Scriptures are called *Lucian's*." It appears, from Jerom's remarks elsewhere, that he published a *corrected version of the Septuagint*, which differed considerably from that in *Origen's Hexapla*, and from another edition of the Septuagint, published by *Hesychius*, bishop of Ægypt.

Eusebius and Rufinus both say, that Lucian was apprehended at Antioch and carried to Nicomedia, where *Maximin* then was, and that he delivered a defence of the Christian religion in his presence, and before many people, who were almost persuaded by it to embrace Christianity. To prevent any farther influence of this kind he was sent to prison, and there probably put to death. It is said his body was transported to *Drepanum*, a city in *Bithynia*, where it was buried; and, in honour of the martyr, *Constantine* repaired this city, and called it *Helenopolis*, after his mother *Helena*.

Of Lucian's *edition of the Septuagint* and New Testament, for this also Jerom says he published, nothing remains. He wrote several small Tracts and Epistles, according to St. Jerom, which are also lost. A *Formulary of Faith*, attributed to him, is extant among the works of Athanasius, Hilary, and in Socrates' *Eccl. Hist.*, book ii. chap. 10, the authenticity of which is doubted. Rufinus inserts the speech which Lucian made before the Roman governor, in his Latin version of the *Ecclesiastical History* of Eusebius, which the learned suppose to be the work of *Rufinus* himself. In short, there is scarcely any thing attributed to him extant that can be considered genuine.

HESYCHIUS, *Bishop in ÆGYPT*, A. D. 293.

This person also is remarkable for an *edition of the Septuagint*, which he published different, in some particulars, from those of *Origen* and *Lucian*. He also published an edition of the *New Testament*, of which St. Jerom does not appear to have formed a favourable opinion. He obtained the crown of martyrdom in the Dioclesian persecution, about A. D. 311. Nothing of his works is now extant.

PAMPHILUS, *Presbyter of CÆSAREA*, A. D. 294.

This eminent presbyter was a most intimate friend of Eusebius, the ecclesiastical historian. He was one of the most learned and pious men of his time, and spent his life in acts of the most disinterested benevolence. He always kept several copies of the Sacred Writings by him, (some of which were transcribed with the greatest accuracy by his own hand,) which he *lent out* to persons who had a desire to read them, whether men or women; and many copies he also gave away. He erected a library at Cæsarea, which, according to Isidore of *Seville*, contained 30,000 volumes. This collection seems to have been made merely for the good of the Church, and to *lend out* to religiously disposed people. St. Jerom particularly mentions his collecting books for the purpose of *lending them to be read*; and this is, if I mistake not, the first notice we have of a CIRCULATING LIBRARY. On such an eminently holy and useful man the rage of persecution, when once excited, was sure to alight;—he was apprehended, and brought before the governor *Urbanus*, who, having tried his knowledge by different questions of rhetoric, philosophy, and polite literature, told him he must sacrifice to the gods. When the holy man refused to obey his orders, he commanded him to be cruelly tortured, after which he was cast into prison, where he lay for near two years, and was then slain. He copied many of Origen's works with his own hand, and, in conjunction with his friend Eusebius, wrote an apology for this great man in six books. In the *Sequerian* or *Coislinian Library*, published by Montfau-

con, a work attributed to Pamphilus, called *Contents of the Acts of the Apostles*, is inserted, with a Latin translation, from a MS. written in the ninth century.

On a review of the character of this great man, Dr. Lardner speaks in the following terms: "Where can such a man as this be found in the heathen world? How rare were such examples under the Mosaic institution, of men who employed their whole time in improving their own minds and serving others, without noise and ostentation, and without worldly views, and at last quietly resigned their lives, rather than disown the principles by which they had been hitherto conducted and supported?"

The *Acts of the Passion of Pamphilus*, published by Fabricius, is considered, by Dr. Lardner, as a spurious work. Except the piece published by Montfaucon, mentioned above, all the genuine writings of this pious and learned man are lost. Through respect to him, Eusebius took the surname *Pamphilus*.

PHILEAS, A. D. 296.

PHILEAS was an Egyptian, probably born at *Thmuis*, descended from a noble family, and possessed of a large estate. After some time he was appointed to the episcopate of his native city. He wrote what St. Jerom terms an *excellent book in praise of the Martyrs*, several Fragments of which have been preserved by Eusebius. In the Maximian persecution he was summoned on the charge of being a Christian, before the judge, with whom he held a long disputation in defence of his faith. When the judge commanded him to sacrifice, and he resolutely refused, he ordered his head to be struck off.

There is a large Fragment of the *Epistle of Phileas to the Thmuitæ*, preserved by Eusebius, *Hist. Eccl.* lib. viii. chap. 10, which is probably the same mentioned by St. Jerom, under the name of a *book in praise of the Martyrs*. In the English edition of the *Ancient Ecclesiastical Historians*, EUSEBIUS, SOCRATES, &c. fol. Lond. 1709, a Translation of this valuable Fragment may be found.

PHILOROMUS, A. D. 296.

This person was one of those who, according to Eusebius, "were respectable for their riches, nobility, glory, eloquence, and true philosophy; and who, notwithstanding, preferred the faith of our Lord Jesus before all these. (*Hist. Eccl.* lib. viii. chap. 9.) He was receiver-general of the emperor's revenues at Alexandria, and a judge of civil causes in the city. He and *Phileas* were accused of being Christians at the same time, and as they both resolutely refused to sacrifice to idols, they were beheaded.

Ruinart (*Act. Martyr.* p. 494) has preserved a piece called *Acts of the Martyrdom of Phileas and Philoromus*, which is deemed by the best critics to be genuine.

PETER, Bishop of ALEXANDRIA, A. D. 300.

PETER succeeded *Theonas* in the Church of Alexandria, in the year of our Lord 300, and was, according to St. Jerom, the sixteenth bishop of that see. Eusebius says, "he was an ornament to the Episcopal character, both by the holiness of his life, and his laborious application in studying and explaining the Sacred Writings. Without any crime being laid to his charge, on a sudden, for no other reason than the *will* of Maximin, he was taken up and beheaded."—*Hist. Eccl.* lib. ix. chap. 6.

The principal works attributed to this Author are the following:—

Penitential Canons,—drawn up for the use of those who had in any way denied the Christian faith during the Dioclesian persecution, through the severities they had suffered, or through fear of death: they are fourteen in number. See *Labbei Concil.* tom. i. p. 955. et seq. This remains entire.

De Divinatione,—quoted in the Councils of Ephesus and Chalcedon. *Labbei Concil.* tom. i. p. 286. This is nearly all lost.

A Discourse on Easter,—some Fragments of which still remain.

ARCHELAUS, *Bishop of Mesopotamia, about A. D.*
300.

When this bishop flourished is not certainly known ; but it was probably about this time. To him is attributed a book containing a dispute between himself and *Mani*, founder of the Manichæan heresy, which, St. Jerom says, was first written in Syriac, and afterwards translated into Greek. The Syriac original, if it ever existed, is now lost ; as is also the Greek, which is thought by several learned men to have been the original ; but though the Greek be wanting, there still subsists an ancient *Latin* Translation of the major part of this work. See COLLECTANEA MONUMENTORUM VETERUM ECCLESIE GRÆCÆ et LATINÆ, a *L. Ab. Zacagnio*, Gr. et Lat. 4to. Rom. 1698.

This piece is considered, by several learned men, to be of little authority ; some asserting it to be a forgery of an ancient Greek writer, and others, that *Hegemonias*, and not *Archelaus*, was the author. Beausobre and others think it was written after A. D. 330. On this work, therefore, much stress cannot be laid, though it is certainly the production of a very ancient writer. See *Lardner*.

ARNOBIUS, A. D. 306.

ARNOBIUS was originally a heathen of Sicca, in Africa, where he taught rhetoric with great reputation. It is said that the famous *Lactantius* was one of his disciples. He was converted to the Christian faith in the reign of Dioclesian, and almost immediately after his conversion wrote seven books, *Against the Gentiles*, in which he defends the Christian religion, and shows the folly and absurdity of the heathen worship. St. Jerom says, he composed this work *before he was baptized* ; but to this Dr. *Lardner* has opposed several strong objections. However, it is sufficiently evident that he had fully and maturely considered the proof of the Christian religion, and was led, from a thorough conviction of its excellence, to embrace it, even in the time of the severe Dioclesian persecution. When, or how he died, is not known.

His work, though apparently destitute of method, may be divided into two parts :

I. *A Defence of the Christians and their Religion.*

II. *A Refutation of the worship of Idols.*

The *first* occupies the first, second, sixth, and seventh books. The *second* takes in the third, fourth, and fifth.

In his refutation of heathenism he is perfectly successful ; but some have thought he is not equally expert in defending the cause of truth. This in all probability arose from his not having entered fully into its particulars, doctrines, &c. for which it appears he had not as yet sufficient time, being but a young convert. Like multitudes of serious and well-intentioned men, in the present day, he knew enough of the Christian religion for the salvation of his soul and the defence of its outworks. He had the zeal of a young convert, but that zeal was not always according to knowledge in the defence of its particular doctrines. The sum, however of each of his arguments in behalf of the Christian religion, in general is solid and convincing. 1. This religion teaches men to worship the true and only God, in such a way as is suitable to his perfections. 2. Our Lord's life was a life of holiness ; and his conduct on all occasions mild, forgiving, patient, amiable, and instructive. 3. Christ wrought many miracles, without making use of any external means ; without show or ostentation, each of which had the most kind and beneficent tendency. 4. The Christian religion tends to soften the tempers, rectify the manners, and diffuse the principles of benevolence, peace, and friendship among men. All that cordially believe it are made holy, harmless, and useful, and were it properly credited and embraced, wars and tumults would cease over the whole earth. 5. The Christian doctrine had diffused itself in the most rapid manner over the whole Roman empire, and even beyond it ; so that then there were Christians in Syria, Persia, Scythia, Africa, Spain, Gaul, and elsewhere : hence he argues that, if the system and its author had not been divine, Christianity could not thus have made its way over the whole world. 6. This religion was embraced under the greatest difficulties, discouragements, and persecutions, not only by the poor and illiterate, but by orators, grammarians, rhetoricians, lawyers, physicians, philosophers, and

men of the greatest genius ; nor could crucifixions and tortures of various kinds induce even the meanest to forsake it. 7. It would be absurd to suppose that so many persons of all ranks should, on a sudden, without the strongest conviction and influence, forsake the religion of their ancestors, and change their former opinions and customs ; and especially, when by acting in this way, they exposed themselves to the greatest sufferings, and even to death itself. 8. That the testimony of the apostles and first followers of Christ must be true, when it is considered that they bore that testimony at the hazard of their lives, when they might, by suppressing it, have lived quietly and peaceably among their neighbours ; for it is absurd to suppose that, a number of men would agree together to assert that they had seen things which they never saw, and facts which never existed, when by doing so they brought upon themselves enmity and hatred, and became exposed to universal infamy ! Had they not possessed the fullest conviction of the truth of the Evangelical facts, they could not have been so foolish and brutish as thus to expose themselves to suffering and death for attesting them.

These, and such like arguments, greatly amplified, the reader may find plentifully dispersed through this excellent work ; and from the Apologies of *Justin Martyr*, *Tatian*, *Athenagoras*, *Theophilus*, and *Arnobius*, he will at once perceive how little original matter the moderns have been able to bring forward on this subject. Indeed the arguments of the ancients are unanswerable ; and from the beginning, so effectually put to flight the hosts of the aliens, that there has scarcely been any necessity at any time since, to bring fresh troops into this field of polemic divinity. There is a remarkable circumstance mentioned by *Arnobius*, which is worthy of particular notice. As the Christians had before quoted *Cicero* in behalf of their opposition to the idolatry of the heathens, he tells us several began to express a desire that *the senate would by a decree prohibit the reading of those works of their orator, by which the Christian religion was confirmed* : to these he replies : “ If these writings contain any impieties against your gods, expose their errors and refute them ; but to take such writings out of the way, or to

prevent them from being publicly read, is not the way to defend the gods, but a proof that ye fear the testimony of the truth:”—*Nam intercipere scripta, et publicatam velle submergere lectionem, non est Deos defendere, sed veritatis testificationem timere.* Lib. iii. sec. 7. This sensible advice has been too little regarded even in the Christian world, particularly in those parts which have been and are still under papal influence and jurisdiction.

ARNOBII AFRI *adversus Gentes*, lib. vii. a *Fausto Sabæo Brixiano*, fol. Rom. 1543. EDIT. PRINC. With this edition is connected the *Octavius* of Minucius Felix, which the editor mistaking for *Octavus* made it the *eighth* book of Arnobius.

————— *cum Not. var.* ab *Ant. Thysio*, 4to. Lug. Bat. 1651. Styled EDIT. OPP. by most.

————— ab *Oberthur*, 8vo. Wurceburgi, 1783. This is a very convenient and correct edition; each book is divided into small chapters or sections, which renders the work much more pleasant and intelligible. To this edition is annexed *Julius Firmicus Maternus*, *De Erroribus profanarum Religionum*. And at the end is a collection of *various readings* on the text of *Arnobius*.

This work has never been translated into *English*.

LACTANTIUS, A. D. 306.

LUCIUS CELIUS (or Cæcilius) FIRMIANUS LACTANTIUS, was probably an African; he was educated by *Arnobius*, and became so eminent for eloquence, that Dioclesian brought him to Nicomedia to teach rhetoric, but as most of the inhabitants spoke Greek only, he had few scholars; on which he gave up his school and betook himself to writing. In his old age he became preceptor to *Crispus Cæsar*, son of Constantine the Great, who was afterward put to death by his father. In the chronicle of Eusebius, it is asserted, that he was so poor in this world that he often lacked the necessaries of life!

His works, as enumerated by St. Jerom, are the following:—

Symposium,—or *Banquet*, which he wrote when he was young.

Οδοπορικον,—or *Itinerary*, from Africa to Nicomedia ; written in hexameter verses.

A book entitled *Grammaticus*.

De Ira Dei,—Of the wrath of God.

Institutionum Divinarum, adversum Gentes, lib. vii.—Divine Institutions against the Gentiles, in seven books.

An *Epitome* of the same, in one book.

Ad Asclepiadem, lib. ii.—Two books to Asclepiades.

De Persecutione,—Of the Persecution, one book.

Ad Probum Epistolar. lib. iv.—Four books of Epistles to Probus.

Ad Severum Epist. lib. ii.—Two books of Epistles to Severus.

Ad Demetrianum Epist. lib. ii.—Two books of Epistles to Demetrian, one of his scholars.

De Opificio Dei,—One book of the workmanship of God, or the formation of Man, addressed to the same.

De Mortibus Persecutorum,—A book concerning the deaths of persecutors, inscribed to the Confessor Donatus : but the authenticity of this work has been doubted.

The *Symposium*, or *Banquet*,—is still extant, and consists of an introduction and one hundred ænigmas : like all such collections, some are curious, and some trifling, I shall subjoin the following as a specimen :

FLUMEN et PISCES.

Est domus in terris, clarâ quæ voce resultat :
Ipsa Domus resonat, tacitus sed non sonat hospes,
Ambo tamen currunt, hospes simul et domus una.

VIPERA.

Non possum nasci, si non occidero matrem.
Occidi matrem : sed me manet exitus idem.
Id mea mors faciet, quod jam mea fecit origo.

MULIER GEMINOS PARIENS.

Plus ego sustinui, quàm corpus debuit unum :
Tres animas habui, quas omnes intus habebam :
Discessere duæ, sed tertia pene secuta est.

These ænigmas, which the author made during the holidays of Saturn, have been often printed. The best edition is that by Dr. *Heuman*, 8vo. Hannov. 1722, with a learned preface.

The *Itinerary*; and the treatise entitled *Grammaticus*, are irrecoverably lost.

Concerning the *Wrath of God*.—This tract is inscribed to his pupil Donatus, and is divided into *twenty-three* chapters. It seems to be entirely founded on the question, *Is there wrath in God?* or, *Can God be angry?* Some of the philosophers maintained that God paid no regard to human actions: others held the opinion that the divine nature was so beneficent that it could not be incensed at the evil actions of men. Lactantius asserts the contrary, and endeavours to prove his point by the following arguments:—

ARGUMENT I. Either anger must be attributed to God, and his graciousness denied, or He is neither irascible nor gracious: or, He is gracious and not irascible: or, lastly, He is capable of being moved both by displeasure and kindness.

The *first* opinion can scarcely find a supporter. The *second*, which is that of *Epicurus*, is atheistical; for, if there be neither *anger* nor *love* in God, he is a nullity; or, utterly incapable of governing mundane affairs. The *third* is the opinion of the *Stoics*, but is false and absurd; for, if there be no *anger* in God, he can neither *hate* the *wicked*, nor be said to *love* the *good*. The *fourth* opinion, which is that of genuine Christians, is therefore the *true* one; God is both angry with the wicked, and pleased with the good. Chapters 1, 2, 3, 4, 5 and 6.

ARGUMENT II. Every opinion which removes the obligations of religion is vain and false; but the opinion that denies either God's *anger* or his *love*, destroys the obligations of religion; therefore such an opinion is false.

The *major* he proves, chap. 7, by showing that religion, which is peculiar to man, cannot be destroyed; for by this he is essentially distinguished from the brute creation.

The *minor* he confirms, chap. 8, by showing that, to worship God would be folly, if nothing good could be expected from his bounty, and no punishment dreaded from his justice. But some suppose that, though there is no

anger in God, yet it is profitable for the common people to believe it, that they may be deterred from crimes. This Lactantius denies, and proves that religion was not instituted merely for the *profit* of man, but also for the sake of *truth*. Chapters 9, 10, 11.

ARGUMENT III. If there be *good* and *evil* in human actions, it is necessary that God should be *pleased* with the *good* and *displeased* with the *evil*. That he is pleased with the good, is shown chapters 13, 14 and 15, and that he is *displeased* with the *evil*, necessarily follows.

He then considers three objections of Epicurus. 1st objection,—“*If God be moved either with anger or love, he is possessed of uneasy and turbulent passions.*” This he denies; and shows that the reasons of anger against evil, and love to goodness, exist in the nature of God, because of its perfection; but this anger and love are not accompanied with those turbulent emotions which are felt by men. Chap. 16.

2d objection,—“*God is happy because he is always quiet, therefore he is moved neither with love nor anger.*” This Lactantius denies, by showing, that to be in continual *rest* is no attribute of God, nor argues a state of felicity: on the contrary, God never sleeps, is everywhere present, and is always employed in acts of justice and benevolence, governing and upholding all things. Chap. 17.

3d objection,—“*But God can correct and punish sin without being influenced by anger.*” To this Lactantius answers:—from the holiness of his nature he must be displeased with all sin; and he who does not show displeasure against evil, either shows that he approves of it, or only reprehends or punishes it because it would create him trouble. On this head he makes some keen strictures on the boasted conduct of *Archytas*, the Tarentine, who, finding that his servant had neglected his duty, and spoiled his work, said, “Wretch that thou art! I would beat thee soundly, were I not angry.” Chap. 18.

ARGUMENT IV. *If the most Holy God has given us his law for a rule of life, and willed that all men should be not only harmless but beneficent, must he not be displeased to find his laws despised?*—The major is true, and therefore the minor.

ARGUMENT V. *If God be the universal father of the*

human race, must he not be displeased with the vices of man, and pleased with their virtues?—Hence he must love the righteous and hate the wicked. Chap. 19.

ARGUMENT VI. *If God can pardon sinners, he can be angry with them:—but he can pardon, because he is the giver and judge of his own laws;—therefore he can be angry.* But it is objected, first,—*Why then do we often find sinners in a state of happiness, and the righteous miserable?* Answer,—Because the profligate put no restraints on their passions; they appear to be happy, but even this happiness is empty and transitory. On the other hand, the pious, who are under the discipline of their heavenly Father, and have their lives regulated according to his laws, appear to be miserable; but such a state is best for them, as by afflictions and hardships virtue is both proved and confirmed. But as the righteous after this life shall obtain an everlasting felicity, so the wicked shall meet with perpetual punishment. 2d objection,—*If God be angry with the wicked, why does he not cut them off when they offend?* Answer,—Were God to do so, the earth would soon be depopulated, and no sinner could be saved; but as he is perfect in patience, he bears with them, that his long suffering may lead them to repentance. Chap. 20. 3d objection,—*But God forbids men in his word to be angry; therefore he cannot be angry himself.* Answer,—God only forbids unjust and unreasonable anger, but no other kind:—on the other hand, he commands us to be angry, but not sin. In this way, therefore, God may be angry. Chap. 21.

ARGUMENT VII. *All the prophets, who were filled with the Holy Spirit, speak of nothing but God's kindness toward the righteous, and his displeasure against the wicked.*

ARGUMENT VIII. *The Sibyls, the poets, and the Milesian Apollo, all speak of the displeasure of God against evil.*—Here follow many curious quotations; and the piece concludes with exhortation and reproof. Chapters 22 and 23.

This work was first published with the *Institutions*, and the following tracts—*De Opificio Dei*,—*Carmen de Phœnice*,—*Carmen de Pascha*, fol. Venet. 1471. Adam. It has never been translated into English.

DIVINE INSTITUTIONS.—These are divided into SEVEN

books, and each book subdivided into a number of chapters, each chapter containing a particular discourse, The general proposition of the first and second books is the same, viz., *The Falsity of the Heathen Religion.*

The *first book* may be divided into four parts.

Part 1. The *Preface*, giving the reasons of his engaging in the work, and an address to Constantine the Great. Chap. 1.

Part 2. Proofs of the *Divine Providence.* Chap. 2.

Part 3. Proofs of the *Being and Nature of the true God.* Chapters 3, 4, 5, 6 and 7.

Part 4. *A Refutation of the Idolatrous worship of the Heathens.* Chapters 8—23. This is a very interesting book, and contains numerous quotations from, and references to ancient authors.

The *second book* is divided into *twenty chapters*, and treats chiefly of the *origin of error.* In this book he gives an account of the creation; corrects the false opinions of the philosophers on this head; gives a history of the deluge, and deduces the origin of error from the apostasy of Ham, the son of Noah. Shows that there are *two sorts* of dæmons, viz., celestial and terrestrial. That the terrestrial were produced by carnal connections between *guardian angels* and *women*, by whom the latter were taught astrology, necromancy, divination, magic, &c., in consequence of which, false miracles, signs, &c., were wrought to turn away the minds of men from God and truth. It is surprising what general credit this story has gained among many of the most learned and sensible of the Christian Fathers.

The *third book* is divided into *thirty chapters*, and treats—1st. Of philosophy in general.—2d. Of the vanity of the heathen philosophers.—3d. Shows, that as philosophy, according to the definition of Cicero, is *sapientiæ studium*,—the study of wisdom; therefore it is not *wisdom* itself. Points out the different opinions of the philosophers concerning the *summum bonum*, or chief good; some placing it in *pleasure*, others in *riches*, some in *dominion*, others in *virtue* or *courage*, and others in a state of happiness after death.

He shows, that as *logic* and *physics*, or *natural philosophy*, constituted the whole of what the heathens called

philosophy, and these had little or no relation to the happiness of man, nor tendency to correct vicious passions or practices, consequently that philosophy was not true *wisdom*, but vanity.

In chapters 2 and 3 he ridicules the affected poverty of several of the philosophers, and also their opinions concerning different points of natural philosophy. *Xenophanes*, he says, believed that the moon was twenty-two times larger than the earth, and that it was inhabited by a race of human beings similar to us. In chap. 24 he ridicules the notion of the *Antipodes*; of the *concave form* of the *heavens*, the *globular figure* of the *earth*, &c. From this chapter we learn that some of the ancient philosophers had a tolerable notion of the nature of *gravity*; for they maintained there was a *middle* or *centre*, and that all things are *connected with it*, as the *spokes are in the nave of a wheel*. It is a pity we have not their own words; the following are those of Lactantius:—*Quòd si quæras ab iis, qui hæc portentâ defendunt, quomodo non cadunt omnia in inferiorem illam cæli partem: respondent, hanc rerum esse naturam UT PONDERE IN MEDIUM FERANTUR, ET AD MEDIUM CONNEXA SINT OMNIA, SICUT RADIOS VIDEMUS IN ROTA; quæ autem levia sunt, ut nebula, fumus, ignis, a medio deferantur et cælum petant.* Chap. 24, *in fine*. He concludes this book with showing, that the philosophers, being ignorant of the nature of the true God, brought in the unmeaning terms *nature* and *fortune*; and thence takes occasion to assert, that there is no true wisdom but in the knowledge and worship of the true God.

In the *fourth book*, he treats particularly of *true wisdom and religion*. Enters particularly into a description of the incarnation, person, name, miracles, and passion, of Christ; shows *why* he was incarnated, and attempts to account for the formation of his human nature; God spoke the word and this nature was produced; nor can this appear incredible to those who believe that certain animals conceive merely by means of the *air* and *wind*! *Quod si animalia quædam vente et aurâ concipere solere omnibus notum est, cur quisquam mirum putet cum spiritu Dei, cui facile est quicquid velit, gravatam esse Virginem dicimus?* Chap. 12. He proves that Christ had a two-fold nature, the human and divine. The divine nature is

particularly spoken of by *Isaiah*, *Jeremiah*, and *David*, by *Hermes Trismegistus* and the *Sibyls*, and is proved by the miracles he wrought. The human nature is spoken of by *Moses*, *Nathan*, *Isaiah*, *Jeremiah* and *Zachariah*, and it was this alone that suffered. In this book he speaks largely concerning the passion and crucifixion of Christ ; his godhead, and the end for which he suffered, &c. In chap. 28 he treats of *hope*, *true religion*, and *superstition*. Of the two latter he gives Cicero's definition, from his book *De Naturâ Deorum*, lib. ii. chap. 28. *Superstition*, according to that philosopher, had its name from the custom of those who offered daily prayers and sacrifices, that their children might SURVIVE THEM—ut sui sibi liberi *superstites essent*. Hence they were called *Superstitiosi*, superstitious. On the other hand, religion, *religio*, had its name from those who, not satisfied with what was commonly spoken concerning the nature and worship of the gods, searched into the whole matter, and *perused the writings* of past times ; hence they were called *Religiosi*, from *re*, again, and *lego*, I read. This definition Lactantius ridicules, and shows, that religion has its name from *re*, intensive, and *ligo*, I BIND, because of that *bond of piety* by which it *binds* us to God ; and this he shows was the notion conceived of it by Lucretius, who laboured to *dissolve* this bond and make men atheists.

Primum quod magnis doceo de rebus et ARCTIS,
RELIGIONUM animos NODIS EXSOLVERE pergo.

For, first I teach great things in lofty strains,
And loose men from religion's grievous chains.

LUCRET. lib. i. l. 930, 31.

As to *superstition*, he says, it derived its name from those who paid religious veneration to the memory of the dead, (*qui superstitem memoriam defunctorum colunt*,) or from those who, *surviving* their parents, worshipped their images at home as household gods—*Aut qui parentibus suis superstites, colebant imagines eorum domi, tanquam deos penates*.

Superstition, according to others, refers to novel rites and ceremonies in religion, or to the worship of new gods. But by *religion* are meant the ancient forms of worship,

belonging to those gods which had been long received : hence that saying of *Virgil*,—

Vana superstitio veterumque ignara Deorum.

“Vain superstition, not knowing the ancient gods.”

Here Lactantius observes that, as the ancient gods were consecrated precisely in the same way with these *new ones*, therefore it was nothing but *superstition* from the beginning. Hence he asserts, the *superstitious* are those who worship many and false gods ; and the Christians alone are *religious* who worship and supplicate the one true God only.

The *fifth book* is entitled, *Of Righteousness*.—Lactantius begins with giving the reasons that induced him to write this part. 1st. To bring into the path of truth those who were in error : and 2nd. To defend the Christian religion in appropriate and elegant terms, which had not yet been done. *Minutius Felix*, in his *Octavius*, (he allows,) shows himself an able defender of the truth, but being a lawyer, he did not give himself wholly to the work. *Tertullian* was well skilled in every department of literature, but his style was uncultivated and obscure. *Cyprian* was truly eloquent, but as he wrote chiefly about the doctrines and mysteries of the Christian religion, his works were not calculated to convince the heathen, but to edify believers. He next enters the lists against those who opposed the Christian religion, and who compared Christ with *Apollonius Tyanæus* ; shows by various quotations from ancient writers, that righteousness flourished, and the true God was worshipped in and before the reign of *Saturn*, but he being expelled from his government by his son *Jupiter*, the true worship of God was abolished, righteousness fled from the earth, and the rebel against his father and sovereign became, through the fear his actions inspired, the object of religious adoration ; hence violence, rapine, confusion, misery, error, &c.

The *sixth book*, treats at large concerning the *True Worship of God*, and the means of acquiring happiness ; shows the insufficiency of the maxims delivered by the philosophers to lead men to this state ; descants largely on the senses and their objects ; shows the necessity of

restraining our appetites, and concludes with observations on repentance, pardon, the divine precepts, and those pure sacrifices of integrity of heart and gratitude, which are the only oblations acceptable to God.

The *seventh book, Concerning a Happy Life*—may be divided into *nine* parts, The *first* concerns the *supreme good*, which consists in the final beatification of man in the kingdom of God. 1. "The world," says he, "was created that we might be born; 2. We are born into the world that we may know its maker and our God; 3. We gain the knowledge of this God that we may worship him; 4. And we worship him that we may inherit eternal life. This is the sum of theology, and the *summum bonum* which the philosophers could neither find out nor comprehend."

The *second* part treats of the immortality of the soul, which Lactantius proves by ten arguments: which are in general the same that are still used in defence of this important article of the Christian creed. The objections of *Lucretius* and other atheists, he considers at large and refutes, and brings several testimonies from ancient authors, particularly *Trismegistus* and the *Sybils*, in proof of the soul's immortality.

The *third* part shows how far immortality or beatitude may be expected by man. Righteousness alone prepares men for it, and those who are not righteous, can never attain it.

In the *fourth* part, he discourses concerning the end of the world, and the signs of that end. Boldly asserts, that the world shall last only *six thousand years*; for the six days, in which God formed all things, are to be taken each for a thousand years, according to that word of the prophet, "A thousand years, O Lord, are in thy sight, as one day." As therefore the Lord rested from his labours when he had finished the six days' work, so the creation, which was completed in those six days, shall cease to exist in its present form when the six thousand years shall end. But many signs shall *precede* the end of the world, some *remote*, others *near*. One of the *remote* signs shall be the total destruction of the Roman empire; concerning this the reader may find some very curious conjectures in this book, chapters 16, 17, and 18.

When this awful event is *near*, the heavens shall be opened about midnight, in a time of tempest and thick darkness ; a great sword shall fall upon the earth, and Christ shall descend with his ministering angels, and with a consuming and inextinguishable fire ; the power of the angels shall be delivered into the hands of the just ; anti-christ shall be slain, the wicked destroyed, &c. &c.

The *fifth* part treats of the last judgment. The graves shall be opened, and the dead shall arise, (namely those who have made profession of the Christian religion, for Lactantius supposes the wicked shall have no part in this resurrection,) and then their good and evil deeds shall be weighed, and if their good deeds be found to preponderate, they shall go to heaven ; if the contrary, they shall go to hell. Chap. 20. This ridiculous and anti-christian tenet is very gravely proposed by Lactantius, not as his own opinion, but as an article of truth. On the punishment of the wicked, he says, that a divine fire shall at the same time both consume, and reproduce what it consumes ; and thus it acquires eternal fuel, and keeps *them* in eternal torment, &c.

The *sixth* part relates to the Millennium. After the judgment, the empire of Christ shall be established, the new city founded, and the righteous shall triumph with Christ a thousand years. Then all darkness shall be taken away, the moon shall resemble the sun in splendour, and the light and brightness of the sun shall be sevenfold. The earth shall spontaneously produce the most excellent fruits and grain ; the rocks shall sweat honey ; the rivulets run with wine, and the rivers with milk. Impiety and error shall fail ; the beasts shall not devour each other ; lions and calves shall stand at the same stall ; the wolf shall not injure the sheep ; dogs shall not hunt for prey ; eagles and hawks shall not hurt any of the feathered race, and the infant shall play with serpents and receive no harm. Chap. 24. All this he proves by extracts from the *Sibylline Oracles*, and a large quotation from the *Pollio of Virgil* ; but he says, innumerable Scriptures speak the same truth.

The *seventh* part defines more particularly the *time* of this wonderful change, which he thought, notwithstanding the variations in different chronological systems, could

not be more than two hundred years distant !—How often since have men fallen into the same folly of computing and determining the times which the Father hath put solely in his own power. Acts i. 7.

The *eighth* part relates what shall take place when the one thousand years are ended. The dæmons which had been bound shall be loosed, and stir up all those nations, which, during the empire of Christ, the Millennium, had been in subjection to the righteous, and had brought them gifts, &c. These shall all gather together against the holy city, and besiege it ; but fire shall come down from heaven and consume them. Then the earth shall be renewed, and God shall transform men into the similitude of angels, and they shall be as white as snow, and shall ever live in the presence of the Almighty, and then all the wicked who had not been raised in the first resurrection, shall rise and be sent into everlasting punishment. Chap. 26.

In the *ninth* part, or *Conclusion*, he congratulates the Church on the peace procured by Constantine, and exhorts all that, laying aside all false worship, they would serve the living and true God, and thus avoid endless misery, and secure everlasting blessedness. Chap. 27.

In these *Institutions*, among a great variety of fanciful interpretations of Scripture, much credulity, and some wild theories, several weighty and important observations may be found, with much learning, and many curious particulars, nowhere else to be met with.

The *EPITOME* of the *Divine Institutions*, inscribed to *Pentadius*.—As a general analysis of the divine Institutions has already been given, it will not be necessary to give more than the titles of the *seventy-three* chapters into which this book is divided.

Preface.—Giving an account of the design and nature of the work. chap. 1. Concerning the Divine Providence. 2. That there is but one God, and can be no more. 3. The testimony of the poets concerning *one* God. 4. The testimony of the philosophers. 5. The testimony of the Sibyls. 6. That this one God is immortal and eternal. 7. Of the iniquitous life and death of Hercules. 8. Of Æsculapius, Apollo, Mars, Castor and Pollux, Mercury and Bacchus. 9. Of the impurity of the gods. 10. Of

Jupiter and his libidinous life. 11. The various emblems by which the poets concealed Jupiter's profligacy. 12. The poets have not feigned all that they relate concerning the gods. 13. Jupiter's actions as related by the ancient historian *Euemerus*. 14. The actions of Saturn and Uranus. The principal part of this chapter is lost, together with the 15th, 16th, 18th and 19th. Chap. 20. Concerning the gods peculiar to the Romans. 21. Concerning the religious rites of the Roman gods. 22. The religious rites introduced by Faunus and Numa. 23. Concerning the religion and gods of the barbarians or foreign nations. 24. Of the origin of the rites and religion of the heathens. 25. Of the golden age, of images, and of Prometheus, who is fabled to have made the first man. 26. Of the worship of the stars and elements. 27. Of the creation, fall, and punishment of man; and also of good and bad angels. 28. Concerning dæmons and their wicked operations. 29. Of the patience and providence of God. 30. Of false wisdom. 31. Of science and prejudice. 32. Of the different sects of philosophers, and their dissensions. 33. Of the *summum bonum*, or supreme good. 34. Men are born to be righteous. 35. That immortality is the *summum bonum*, or supreme good. 36. Concerning Epicurus and Pythagoras. 37. Of Socrates and his contradictory sentiments. 38. Of Plato, whose doctrine approached nearest to the truth. 39. Of different philosophers, and of the Antipodes. 40. Of the nonsense of the philosophers. 41. Of true science and religion. 42. Concerning religious wisdom; and, that the name of Christ is known only to himself and his Father. 43. Of the name and twofold nativity of Christ. 44. His twofold nativity proved from the prophets. 45. Christ's power and works proved from the Scriptures. 46. That the passion and death of Christ were foretold by the prophets. 47. Of Christ's resurrection, his mission of the apostles, and ascension to heaven. 48. Of the disinheriting the Jews, and the adoption of the Gentiles. 49. That there is no God but one. 50. Why God assumed a human body, and suffered death. 51. Of Christ's death on the cross. 52. That salvation cannot be hoped for but in the knowledge of the true God: and of the enmity of the heathens against the Christians.

53. Reasons of this enmity considered and refuted. 54. Of the liberty of religion in the adoration of God. 55. The heathens defame righteousness, when they brand the worship of the true God with the title of impiety. 56. Of righteousness, which is the worship of the true God. 57. Of wisdom and folly. 58. Of sacrifice, and the true worship of God. 59. Concerning the ways of life, (the active and inert,) and of the first ages of the world. 60. Of the duties of righteousness. 61. Of the affections or passions. 62. Of restraining the pleasures of sense. 63. The tendency of theatrical exhibitions to corrupt the heart. 64. The passions are to be subdued, and we are to abstain from what is prohibited. 65. Concerning what is commanded ; and concerning mercy. 66. Concerning faith in religion ; and of fortitude. 67. Of repentance, the immortality of the soul and providence. 68. Of the world, man, and the providence of God. 69. The world was made for man ; and man was made for God. 70. A confirmation of the soul's immortality. 71. Of the latter times. 72. Of Christ's descent from heaven to judge the world ; and of the Millennium. 73. The Epilogue—That the hope of salvation is founded in the religion and worship of God.

The *two books to Asclepiades*—mentioned by Jerom, are lost.

The book *Of the Persecution*—is also lost, unless it be the same with that of *The Deaths of the Persecutors*, which still remains. This is divided into *fifty-two* chapters, and contains a short *general* account of the sufferings of the Christians under several of the Roman emperors, from the death of Christ to Dioclesian ; and then gives a *particular* account of the persecution raised by that emperor, and the causes of it ; and likewise the miserable deaths of the chief persecutors. This is a very curious treatise, and contains several remarkable particulars nowhere else to be found ; but several learned men are of opinion, that it is not a genuine work of Lactantius. It was first published by *Stephen Baluze*, from a manuscript in the Colbert library, in the second volume of his *Miscellanies*, pp 1—46, 8vo. Par. 1679.

The *four books of Epistles to Probus*.—*Two books of*

Epistles to Severus.—And *Two books of Epistles to Demetrian* his scholar—are all lost.

Concerning the Work of God, or the Formation of Man;—addressed to Demetrian, his scholar. This is a learned and useful treatise, written for the express purpose of illustrating the providence of God, in the wonderful structure of the human body.

It may be divided into *two parts*. The **FIRST** contains a sort of theological anatomy of the human body. The **SECOND** discourses concerning the nature and faculties of the soul. In the *first* part he examines the doctrine of the Epicureans relative to the divine providence, and confutes it: and then, from a consideration of the different members of the body, shows the power and influence of the providence of God. The *four last chapters* speak particularly concerning the soul; and the work concludes with an address to Demetrian. It is divided into *twenty* chapters, the titles of which are the following:—

- Chap. 1. The preface, addressed to Demetrian.
2. Of the generation of beasts and men.
3. Of the present condition of men and cattle.
4. Of the natural weakness of man.
5. Of the form and numbers of animals.
6. Of the error of Epicurus; and of the particular use of the different parts of animals.
7. Concerning all the parts of the body.
8. Of the eyes and ears of man.
9. Of the senses and their power.
10. Of the external parts of the human body, and their use.
11. Of the internal parts of the human body, and their use.
12. Of the womb, conception, and the difference of sex.
13. Of the inferior members.
14. Of those intestines, the use of which is unknown; among these he enumerates the *omentum*, *kidneys*, *spleen*, and *liver*, (which two last appeared to him to be formed from concremented blood!) Of the *gall-bladder* he knows nothing, and has doubts concerning the use of the *hearts*—How much has anatomy gained since the time of Lactantius!

15. Of the voice.

16. Of the mind, and the place of its residence in the body.

17. Of the soul, and the opinions of the philosophers concerning it.

18. Whether *Animus* and *Anima* be the same, or whether the principle by which we *live*, be not distinct from that by which we *think* and *understand*?—This is a curious chapter, and gives several arguments on both sides of the question.

19. Concerning the soul, and its direct transmission from God.—This he maintains.

20. Concerning himself, and what he proposed by his different writings.

Besides the above *prose works*, and the *Symposium*, already described, *three poetical pieces* have been ascribed to Lactantius.

The *first*, entitled, *Carmen de Phœnice*, consisting of 170 lines. This is undoubtedly a very ancient piece, but no production of Lactantius.

The *second* is entitled *De Pascha*, containing 110 lines; it is supposed to be the work of *Venantius Honorius Fortunatus*, bishop of Poitiers, a writer of the sixth century.

The *third* is entitled *De Passione Domini*, consisting of 80 lines, and, though an ancient work, is, without good ground, attributed to Lactantius. These three last Tracts are curious, and the time spent in reading them over will not be lost.

L. CÆCILII LACTANTII *Opera*, fol. in *venerabili Monasterio Sublacensi*, 1465. EDIT PRINC. A very valuable and very scarce work.

———— ab *Honorato Fascitellio*, 8vo. Venet. Ald. 1515. A valuable edition.

———— *cum Not. Var.* ab *Ant. Thysio*, 8vo. Lug. Bat. 1660. A very correct edition.

———— a *Nic. Lenglet du Fresnoy*, 4to. Par. 1748. 2 vols. An excellent edition.

———— ab *Edvardo a S. Xavierio*, 8vo. Rom. 1755 —60, 14 vols. With Various Readings, Annotations, Dissertations, &c.

———— ab *Oberthur*, *cum Var. Lect. &c.*, 8vo. Wur.

ceb. 1783, 2 vols. A very convenient and useful edition.

L. CÆCILII LACTAN. *Opera, ad optimas editiones collata, studiis Societatis Bipontinæ*, 8vo. 1786, 2 vol. An excellent edition, with a short life of Lactantius, a chronological account of editions, an exposition of all the Greek words and sentences which occur in the two volumes; and *two indices*, one, of the *Authors cited by Lactantius*, and the other, of the most *Remarkable Things* which occur in the Work. It is a pity that this edition has not the collection of Various Readings with which the Wurceburg edition is enriched.

The Relation of Lactantius of the Death of the primitive Persecutors, translated into English by Gilbert Burnett, D. D., bishop of Sarum, 8vo. Lond. 1687 and 1713. To be found also in the second volume of his Tracts. 12mo. Lond. 1689.

Of the Manner in which the Persecutors died. A Treatise by L. C. F. Lactantius, (translated into English by Sir David Dalrymple,) 8vo. Edinb. 1782.

A part of the Abridgment (*Epitome*) of Lactantius's Institutions. In the *Memoirs of Literature*, vol. ii. for November, 1712, pp. 339, 340.

I believe these are the only parts of Lactantius's works yet translated into English.

RETICIUS, Bishop of AUTUN, A. D. 313.

This writer flourished in 313, and, according to St. Jerom, was the author of a Commentary on the book of Canticles, of which Jerom speaks rather contemptuously. He wrote also largely against the Novatians. St. Augustin speaks very creditably of him: but Jerom seems to have been prejudiced against him. We cannot judge of him as a writer, for his works are all lost. He was one of the Gallican bishops appointed by Constantine to hear Cæcilianus and them at a council held in Rome, A. D. 313; and he was also present at the council of Arles on the same business, A. D. 314. See *Lardner* and *Cave*.

ALEXANDER, *Bishop of ALEXANDRIA*, A. D. 313.

ALEXANDER succeeded Achillas, bishop of Alexandria, in 312 or 313. He appears to have been a man of considerable learning, and was much esteemed by the orthodox. He was present at the council of Nisee, in 325, and died at Alexandria about five months after its close. Arius was one of his clergy, and *Socrates Scholasticus* says it was a discourse which Alexander delivered on the Trinity before Arius and some others, which gave birth to those objections on the part of Arius which became the foundation on which the Arian controversy was afterward built, which has scarcely ever ceased to disturb the Christian Church from the beginning of the fourth century till the present day. As all this mighty flame arose from comparatively a very small fire, I shall present the reader with the words of *Socrates Scholasticus*, who has particularly mentioned the cause and origin of this heresy.

“After *Peter*, bishop of Alexandria, who suffered martyrdom in the reign of Dioclesian, *Achillas* succeeded next in that see. After *Achillas*, *Alexander*, who, living in times that were more calm and secure, adorned and set his church in order. Discoursing once in the presence of his presbyters and the rest of his clergy too curiously concerning the Holy Trinity, he asserted this point of divinity, *That there was a unity in the Trinity*. But Arius, one of the presbyters under Alexander, a man of no mean skill in the faculty of reasoning, supposing that the bishop designed to introduce the opinion of *Sabellius*, the Libyan, desirous to be perverse and contentious, went over to an opinion diametrically opposite to that of Sabellius, and sharply and conclusively, as he thought, opposed the bishop’s assertions, arguing thus : ‘*If the Father BEGOT the Son, he that was begotten had a beginning of his existence : and hence it is apparent, that there was a time when the Son was not. Hence this is a necessary consequence, that he derives his existence from nothing.*’”—SOCR. SCHOL. *Hist. Eccl.* lib. i. chap. 5.

Now, Socrates does not intimate that this was the opinion of Arius, but that Arius said this was a natural consequence of the opinions which Alexander was delivering concerning the Trinity and the godhead of Christ. And

indeed many who are thoroughly orthodox on this point, and sound in the faith in general, speak of this mystery in a most exceptionable manner; from whose arguments in its favour, either *Arianism* or *Sabellianism* may be fairly deduced. How few are contented with the account which the Holy Spirit gives of this important doctrine:—"In the beginning was the Word, and the Word was with God, and the Word was God:"—"And the Word (*that was God*) was made flesh, and dwelt among us full of grace and truth." John, chap. i. 1 and 14.

Alexander wrote, according to Epiphanius, nearly *seventy* epistles, which are all lost, except *two*, and a very few Fragments. One of those is preserved by *Socrates Hist. Eccl.* lib. i. chap. 6, and is a refutation of the doctrine said to have been maintained by Arius; but whether he did maintain this doctrine at *first*, is a question; that he *afterward* espoused it, there is little room to doubt; for opposition begets opposition: and bad, dangerous and anti-scriptural as the doctrine is, I am led rather to ascribe it to Alexander's *exceptionable* (or, to use the words of Socrates, *too curious*) method of interpreting those scriptures which speak concerning it, than to the heterodoxy of Arius. For my own part, I have no doubt that most of the heresies, that have plagued and distracted the Christian world, have arisen from the absurd and exceptionable defences of the truth set up by its sincere, but often mistaken, advocates.

The *second* remaining Epistle of Alexander, is addressed to Alexander, bishop of Byzantium, and may be found in *Theodoret*, lib. i. chap. 4.

ARIUS, A. D. 316.

Of the parentage and place of nativity of this man, who has made so much noise in the Christian Church, very little is known. It is supposed he was born in Libya; and that he was presbyter of a church in Alexandria, is generally allowed. He is represented, by Epiphanius, as very tall, grave, and serious, yet affable and courteous. He possessed considerable learning, and was distinguished by his skill in logic, or the art of disputing, and was not

addicted to any outward acts of vice, though he was accused, and perhaps justly, of frequent prevarication ; and of swearing, to confirm what he did not believe. He very early gained over to his party *two or three bishops*, seven *presbyters*, twelve *deacons*, and seven hundred *virgins*, who had consecrated themselves to God. His heresy seems to consist in this, that he denied the proper divinity of Christ, but allowed him to be the first and highest of all created beings, and next to God ; though even in this he does not appear to have been consistent. It would be difficult to ascertain what the opinions of his followers were, as they do not seem to be agreed on the points now generally attributed to them. In almost every council they made an alteration in their creed, which proves they were far from having any settled confession of faith. The death of Arius, according to various ancient writers, was sudden and tragical. *Socrates* employs a whole chapter in relating the circumstances of his melancholy end. Constantine had sent for him, to make a trial of his faith, and asked him, whether he would subscribe the determinations of the Nicene synod ? To this he immediately agreed, and confirmed it with an oath, on the requisition of the emperor. Constantine then sent an order to Alexander, the bishop of Constantinople, to receive Arius again to communion. But as soon as he went out of the palace he was seized with a disorder in his bowels, when on retiring to a house of office, a great flux of blood ensued, and his bowels gushed out.—*SOCRAT. Hist. Eccl. lib. i. chap. 38.*

Of Arius's writings little remains. The confession of faith which he and *Euzoïus* presented to Constantine, is preserved by *Socrates*, *Hist. Eccl. lib. i. chap. 26.* *Athanasius* has preserved two epistles of his ; one to *Eusebius*, bishop of Nicomedia, and another to *Alexander*, bishop of Alexandria. He is said also to have written several little poems for the use of the common people ; and a book called *Thalia*, often quoted by *Athanasius*. His writings, and those of his followers, are of no other importance here than merely to continue the *Succession* of Ecclesiastical writers ; who, notwithstanding their false opinions concerning Christ, bore an unequivocal testimony to the divine inspiration and perfection of the Sacred Oracles.

MARCELLUS, A. D. 320.

Of this person's birth, &c. little is known. He was bishop of Ancyra in 320, and died in 372, after having lived nearly one hundred years. At first he warmly opposed the Arians; but he seems afterward to have gone into the contrary extreme, and to have fallen into the opinions of *Sabellius*; or, according to *Socrates*, (*Eccl. Hist.* lib. i. chap. 36,) into the opinion of *Paul of Samosata*, who asserted that Christ was only a mere man. It is said, however, that not long before his death, about the year 372, being uneasy at the accusations brought against him by St. Basil and some others, he sent one of his deacons, with some members of his Church, as a deputation to *Athanasius*, carrying with them a very orthodox confession of faith, with which *Athanasius* was so well pleased, that he gave them letters of recommendation to communion with the Churches. His *Letter to Julius, Bishop of Rome*, with his *Confession of Faith*, may be found in *Epiphanius*. See also *Socrates, Hist. Eccl.* lib. i. chap. 36.

EUSEBIUS, Bishop of CÆSAREA, A. D. 320.

EUSEBIUS was probably born in Cæsarea, about A. D. 270, but of his parents, education, and the circumstances of his conversion, nothing is known. Probably he was brought up in the Christian religion. He is thought to have been ordained presbyter by *Agapius*, bishop of Cæsarea, and to have been his successor in that see, although *Basnage* thinks that *Agricolaus* preceded Eusebius after the death of *Agapius*. As it is certain he was bishop of Cæsarea in 320, I have placed him under that year. He died in 339 or 340. Through affection to his friend *Pamphilus*, mentioned already, he assumed his name; and was ever after termed *Eusebius Pamphilus*.

Origen excepted, Eusebius was the most learned and laborious of all the writers of antiquity. In quantity, however, he seems to have surpassed even *Origen* himself; for we are assured that Eusebius published an exact edition of *Origen's Hexapla*, besides a multitude of others,

which, were they all extant, would require the whole leisure of a man's life carefully to read.

His *Works* are the following :

An accurate edition of Origen's Hexapla,—in which he was assisted by his friend *Pamphilus*. Lost.

An Apology for Origen,—in six books, five of which were written conjointly by himself and *Pamphilus* ; the other by himself alone after the martyrdom of his friend. Lost, except the first book, which only exists in a Latin translation by *Rufinus*.

The Life of Pamphilus,—in three books. Lost.

A book of the Martyrs of Palestine,—inserted between the eighth and ninth books of the Ecclesiastical History.

Acts of Ancient Martyrs.—Lost, except some extracts, which are preserved in his Ecclesiastical History.

A book against Hierocles,—who had compared *Apollonius Tyanaeus* with our SAVIOUR. Inserted at the end of the *Evangelical Demonstration*.

A Confutation of Porphyry,—in thirty books. All lost.

A Confutation of Heathenism, and Apology for Christianity,—mentioned by Photius. Lost.

The Theophania,—or appearance of the Messiah, in five books. Lost.

Of the Difference between the Gospels,—probably a *Harmony*. Lost.

Ten Evangelical Canons, with a *Letter to Caprianus*,—showing what things are related by all four—what by three—what by two—and what by one. The *Letter to Caprianus*, with a Latin translation, may be found in *Fabricius, Bib. Græc.* vol. vi. pp. 97, 98. And both it and the Canons are prefixed to *Robert Stevens's* edition of the Greek Testament, fol. Par. 1550.

An Epistle to Euphratæ,—mentioned by Athanasius. Not extant.

A Commentary on the First Epistle to the Corinthians. Lost.

On the Extensive Learning of the Ancients.—Lost.

The Evangelical Preparation,—in fifteen books. A most excellent work. Still extant.

The *Evangelical Demonstration*,—in twenty books, the last ten of which are lost.

An *Epistle to the Church of Cæsarea*,—concerning his subscribing the Nicene Creed ; preserved entire, with the copy of the Creed which he proposed to the Nicene Council, and the Creed, as it was amended by that Council, in the Ecclesiastical History of *Socrates*, lib. i. chap. 8, in fine.

An *Oration pronounced in the presence of Constantine and the Fathers of the Nicene Council*.—Not extant.

The *Chronicle*,—in two books. The original is lost, except some Fragments preserved in Greek authors ; but we have a Latin translation of the whole work, by St. Jerom, who brought it down to his own times ; the original was continued down to the twentieth year of Constantine, or A. D. 326.

The *Ecclesiastical History*,—in ten books, beginning at the birth of Christ, and continued down to A. D. 324. The most valuable monument of the primitive Church extant.

The *Topics*,—in two books, a sort of geographical description of Judea, alphabetically arranged. The second book only is extant ; with Jerom's Latin translation.

A *Treatise concerning Easter*.—Not extant.

An *Oration in Praise of Constantine*.—Still extant at the end of the Ecclesiastical Historians.

A *Description of the Church of the Sepulchre*,—its ornaments, and the presents sent to it by the emperor. Lost.

Against *Marcellus*,—five books ; or, as they are usually divided, two against *Marcellus*, and three books of *Ecclesiastical Theology*, published at the end of the *Evangelical Demonstration*, fol. Par. 1628, and fol. Lips. 1688.

The *Life of Constantine*,—in four books, published along with the Ecclesiastical History.

A *Commentary on the Psalms*,—published first by *Montfaucon*, in his *Collection of the Fathers*, fol. Par. 1706, vol. i. with a Latin Translation, and a very learned Dissertation. But this includes only from the 1st to the 119th Psalm inclusive.

A *Commentary on Isaiah*.—Published also by *Montfaucon*, in his *Collection of the Fathers*, fol. Par. 1706, vol. ii.

A Comment on the Canticles,—of which only some Fragments remain, published in Greek and Latin, by *Meursius*, with several other Tracts, 4to. Lug. Bat. 1617.

Of the Lives of the Prophets.—Published by *Curterius*, Gr. et. Lat. fol. Par. 1580, along with *Procopius Gazæus*.

Besides the above there are *fourteen* small pieces which exist only in *Latin*, and have been published by Father *Sirmond*, *Bib. P. P. Max.* vol. iv. The two first against Sabellius ; the third on the Resurrection ; on the *Resurrection* and *Ascension*, two homilies ; concerning the *incorporeal* and *invisible God*, six homilies ; on Matt. x. 34, one homily ; on Matt. x. 37, one ; concerning *good and evil works*, on 2 Cor. viii. 9, &c., two homilies.

The works by which Eusebius is best known, are his *Ecclesiastical History*, *Evangelical Preparation*, and *Evangelical Demonstration*.

His *Ecclesiastical History* is best known. It is divided into *ten books*, the last of which only is dedicated to *Paulinus*, bishop of Tyre. In this work Eusebius marks the *succession of the bishops* in the chief cities of the world from the commencement of Christianity to his own times ; speaks of all the *Ecclesiastical writers* and their works ; the *different heresies* which prevailed in the Church ; the *controversies* which arose concerning *doctrine* and *discipline* ; the *persecutions* which raged, and the *martyrs* who suffered in different places, with the triumphs of the Gospel, &c., &c. This history is peculiarly valuable for the numerous large and interesting *extracts* made from different works, many of which no longer exist, as well as those made from works which still remain ; as the latter prove that the writings we have now under those names mentioned by Eusebius, are precisely the same with those from which he has made his extracts. To these valuable Fragments the preceding part of this volume is deeply indebted. That Eusebius often shows a considerable degree of reprehensible credulity, must be granted ; but this derogates very little from the general merit of his work. He appears to have cordially believed that *Agbarus*, king of *Edessa*, did write a letter to our Lord, entreating him to come and cure him of a distemper by which he had been long afflicted ; and that our Lord wrote a letter in reply ; and of these two letters he gives copies in book i.

chap. 13, which he says he found in *Syriac*, in the archives of the city of *Edessa*, and faithfully translated them into Greek. That he met with such letters I have no doubt, and that he translated them faithfully may be readily credited; but it certainly required but little penetration to discover, that the weak and stupid Epistle said to be *Christ's Answer* could never have proceeded from Him who spake as never man spake.

The *fifth* book begins with the birth of Christ; the *tenth* concludes at the death of Lucinius, which took place A. D. 324. Of this history Dr. Lardner speaks in the following terms: "Of all Eusebius's works, the *Ecclesiastical History* is the most valuable; but it seems to me the least accurate of all his large works that are come down to us in any good measure entire. Some faults may be owing to haste, others to defect of critical skill, others to want of candour and impartiality. For our great author, as well as most other men, had his affections. He was favourable to some things and persons, and prejudiced against others."—*Credibility*, vol. iv. p. 211.

The *Evangelical Preparation*,—in *fifteen* books, is allowed on all hands to be a work of vast erudition. Like the *Ecclesiastical History*, it is eminently valuable on account of its containing large and important Fragments of the works of ancient Authors which have long since perished; as also extracts from those which still remain, and which are lasting proofs of their being genuine. It is astonishing to see the prodigious number of heathen philosophers, historians, and theologians, whose opinions he has crowded together, and with what address he sets every man's sword against his fellow, till they mutually destroy each other. The grand object of the work is to prove that the heathens had nothing excellent but what they borrowed from the *Jewish writings*, and that the Christians had acted the most rational part in rejecting the absurd and contradictory opinions delivered by the Greeks, and receiving those sublime notions of God and his government exhibited in the Jewish Scriptures. He begins with defining the word *Ευαγγελιον*, which signifies *good news*, or *glad tidings*, and produces the principal proofs of the divinity of the Gospel system; dwelling particularly on the accomplishment of the predictions of the

ancient Jewish prophets, and of Christ himself, relative to the small beginning, and rapid and extensive progress of the Christian Church. But these are not the only proofs of the divine origin of Christianity. "It has from the beginning been opposed by the malice and influence of devils and men, the most powerful princes have done every thing they possibly could to destroy it from off the face of the earth; and notwithstanding all this, it has not only maintained its ground, but even in the midst of persecutions and indescribable cruelties, it has *gained ground, and spread itself over the face of the earth!* But it was not a system of opinions merely that gained ground, but a system of melioration both of the minds and morals of the most enlightened, as well as the most barbarous nations. It has substituted the knowledge of the *one only true God*, in place of the irrational worship of *idols, dæmons, stars, dead men, plants, and animals*; and with this has introduced a universal reformation of manners, so that all who receive it live pure, innocent, and useful lives; and even simple girls and children have, through its influence, contemned torments and death, and by their example given more illustrious proofs of the immortality of the soul than the wisest heathen philosophers have ever done by their best writings."

Having established the truth of the *Christian Revelation*, he next proceeds to expose the folly and absurdity of the *pagan theology*. In order to do this effectually, he cites the most celebrated writers among the Greeks who have written on the mythology of their respective nations; and gives their own words, and often at considerable length, and shows how contradictory they are to each other. He refutes the allegorical theology of certain pagan philosophers; exposes the oracles, which he shows to be given either by the knavery of men, or the influence of dæmons, who by these means got themselves adored as gods. Proves that Christ came into the world to deliver men from these dæmons, and that their power had been destroyed wherever his worship had been introduced. On this subject he introduces a passage, lib. v. chap. 1, from *Porphyry*: "Need we be surprised," said that philosopher, "that the city has been afflicted for many years with a variety of diseases, seeing *Æsculapius* and the

other gods have abandoned the society of men ; *for ever since Jesus has been adored, no person has been favoured with their protection.*" Speaking of the *Septuagint*, he makes a remark full of solidity and force : "That the providence of God had particularly manifested itself by disposing *Ptolemy*, king of *Ægypt*, to get a Greek version made of the Jewish Law ; for by this the minds of the nation were prepared to receive the Gospel of Christ." In the last book of this Work he asserts, that the Greeks had all their knowledge of arts and sciences from those very people whom they affected to call *barbarians*. And this he proves, 1st, By the acknowledgment of their own writers ; and 2dly, From the conformity of the writings of *Plato* with those of the *Hebrew prophets* ; persons who had lived long before his time, and to whom he was evidently indebted for his correct notions relative to the *unity of God—good and evil spirits—the immortality of the soul—the resurrection of the dead—the last judgment, &c., &c.*

The *Evangelical Demonstration*.—Having prepared the way by the former Work, he proceeds in this to show *why* the Christians (who had acknowledged that their religion had been held from the beginning, first, by the Hebrews, who lived before Moses ; secondly, by Moses himself ; and thirdly, by the prophets who succeeded him) were not conformed to the Jewish ceremonies and mode of worship.

1st. Because that form of worship was never designed for any nation but that of the Jews.

2dly. It would be impossible for any other people to observe such rites and ceremonies as the Jewish Law required.

3dly. Those who did not observe all the punctilios prescribed by the Law, were laid under a curse ; for it is written, "Cursed is every one that continueth not in all things that are written in the book of the Law to do them." Now as among *these things*, the going thrice every year to Jerusalem at the great feasts of Passover, Pentecost, and Tabernacles, was included together with the ordinances concerning the *purification of women* after childbirth, the bringing sacrifices *to the temple* for transgressions in general, and even sins of ignorance, &c., &c. ; it is evident that these laws could only be made for

the Jewish people, and no other nation could be bound to observe their rites and ceremonies, as all grand acts of worship must be performed in Jerusalem, and not even an altar built to God out of the land of Israel. Besides, salvation could never be designed for the Jews *exclusively*, for multitudes of promises and predictions showed that God had intended the blessings of the Gospel for *all the nations of the earth*. Christ, therefore, has abolished this Law of ceremonies, and given a new Law, which he engraves on the hearts of his disciples.

The *second* book is little more than a collection of passages drawn from the Old Testament, to prove the *Vocation of the Gentiles*, and the *Rejection of the unbelieving and disobedient Jews*.

In the *third* book, to which he says the two preceding were only a *preliminary discourse*, he *demonstrates* that Jesus Christ was the *true Messiah*, and that his Gospel is *that law* which all mankind are obliged to follow. And proves,—

1st. That the Apostles could not be influenced by any worldly motives to give false testimony concerning the miracles of Christ.

2d. That it is absurd to suppose the *first* disciples, who left their homes, families, worldly prospects, &c., could all agree together to bear testimony to a falsehood from which they could derive no manner of advantage; or that, knowing Christ to be an impostor, they could travel through different nations, proclaiming him *as the Saviour of the world*, while they had before their eyes the martyrdom of Stephen, James, and several others, who, for attesting the same things, had been murdered, and for which they themselves could expect nothing but sufferings, imprisonment, bonds, and death.

3d. That if Judas, for instance, had known his Master to be a *deceiver*, would he, after betraying him, have fallen into despair, and then gone and hanged himself?

4th. If the Apostles had designed to deceive the world, could they have written such a history as that which goes under their name? a history which bears every evidence of truth and simplicity, even relating those things which were disadvantageous to themselves, such was their sacred regard to truth. Had they designed to deceive, they

would, like all other impostors, have related nothing but *marvels* of their Founder and his religion. For instance, we might expect to hear them saying that *Judas* for his perfidy *was changed into a stone*; that the *hand* that struck Christ on the cheek, *became instantly withered*; that *Caiaphas* lost his sight as a punishment for his *perversion of judgment*; that *Christ*, when brought before the unjust judge, *instantly vanished*, and left a *phantom in his stead*, &c., &c. *Eusebius* next proves the *reality* of those miracles which Christ wrought in Judæa; clears them from the imputation of *magic*; shows that those who had been addicted to such curious and unlawful arts, on becoming Christians, brought their books which treated of these sciences and were of great value, and burned them publicly. That no *incantations*, *superstitious ceremonies*, *libations*, or *sacrifices*, all essential to magical operations, were ever used by Christ; and that none, even of his enemies, could ever say that he wrought any miracle for the sake of *gain*, or to *gratify any irregular appetite*, &c. On the contrary, that *Porphyry* himself, the greatest enemy of the Christian religion, was constrained to confess, that *Jesus Christ was a man of the greatest probity, and that his soul was admitted into the Elysian fields*.

In the *fourth* book, *Eusebius* speaks concerning the *nature of Christ*, the *Logos*; which he says, *God produced from himself, as the sun produces his light, or the flower its scent*. That the *Father* receives nothing from the *Son* as to his nature, but that the *Son* derives not only existence, but also the *mode of his existence* from the *Father*, &c. Much more in this and the following books is spoken on the same subject, and in such a way as to induce every orthodox Christian to believe, that either *Eusebius* was a *thorough Arian*, or that, bewildered by his subject, he darkened counsel by words without knowledge. After spending much time on this subject, he comes to the *prophecies* which announced *Jesus Christ*, and which he particularly explains, especially the famous seventy weeks of *Daniel*. His remarks on this prophecy, and those of *Julianus Africanus*, which he subjoins, are worthy of serious regard; with this subject of prophecy he terminates the *tenth* book. What the other *ten* contained we cannot tell, as it is to be feared they are irrecoverably lost.

The *Chronicle of Eusebius*.—The original of this work is lost, except a few Fragments preserved in some Greek authors, as we have already seen. What we now possess is a *Latin translation*, by St. Jerom, with his own *additions*, which chiefly relate to the concerns of the western empire, with which Eusebius was little acquainted.

The work is properly divided into *two parts*, the *first* entitled CHRONOLOGY, and the second CHRONOLOGICAL CANONS. The *second* part, which is much less than the first, is probably what St. Jerom calls the EPITOME. In the *first part* Eusebius gives the *Chronologies* of all the ancient nations in the world, viz., the *Chaldeans, Assyrians, Medes, Persians, Lydians, Hebrews, Egyptians, Athenians, Greeks, Sicyonians, Lacedemonians, Thessalians, Macedonians, and Romans*; points out their *origin*, the *extent* of their *empires*, their *kings, republics, cities, years* of the *dictators*, with their ordinary *consuls*—the *duration* of the *reigns* of the *Emperors and Cæsars*—the *generation of their gods*,—the *beginning and end of the Olympiads*,—the time of our *Lord's advent and passion*—the *names* of the *Roman, Alexandrian, and Antiochian bishops*, and the time during which each governed his respective Church,—the *persecutions* of the Christians, and the most illustrious of the *martyrs*;—in a word, the most remarkable occurrences of the world, from the creation till the twentieth year of Constantine, or A. D. 326.

The *second part* may be considered as a sort of *Table or Index* to the former. It begins at the *Vocation of Abraham*, and ends at the twentieth year of Constantine, like the preceding. But in this the author has made but *one chronology* of all the chronologies of the different nations already mentioned; showing, at one view, what passed in these different nations at the same time, or within the space of *ten years*, for the work is divided into periods of *ten years* each. This is allowed, on all hands, to be a work of prodigious labour and learning.

The principal design of Eusebius in this chronology is to ascertain the time when Moses lived. *Josephus* and *Justus of Tiberius*, both Jewish historians, and after them *Justin Martyr, Athenagoras, Theophilus, Clemens Alexandrinus, Tatian*, and *Julius Africanus* fix his birth 150 years before *Inachus*, or 850 before the Trojan war. Eu-

sebius rejects this opinion, and shows that, though Moses did not flourish till the time of *Cecrops*, he was, nevertheless, *older than Homer, Hesiod, Castor and Pollux, Æsculapius, Bacchus, Mercury, Apollo, Jupiter*, and *all the other gods and goddesses of heathen antiquity!* An assertion not less solid than ruinous to the whole system of Pagan theology.

EUSEBII *Præparatio Evangelica*, Gr. et Lat. fol. Par. R. Steph. 1545.

————— Lat. fol. Venet. Jenson, 1476. The *Edit. princ.* of this work.

————— a *Franc. Vigero*, Gr. et Lat. fol. Rothom. 1628. An excellent edition.

————— *Demonstratio Evangelica*, a *R. Steph.* Gr. et Lat. fol. Par. 1545.

————— a *Fr. Vigero*, Gr. et Lat. fol. Rothom. 1628.

————— *Comment. in Psalmos*, a *Bern. de Montfaucon*, Gr. et Lat. fol. Paris, 1706, 2 vol.

Chronicon EUSEBII, a *D. Hieronymo*, Latinitate donatum, &c. a *Bovino Mombrizio*, fol. Mediol. *Phil. de Lavagnia*, sine titulo, et sine anno nota. *Edit. princ.* An extremely rare book, and very correct; probably printed about 1469.

————— a *Jos. Scaligero*, Gr. et Lat. fol. Amst. 1658. In *Thesaurο temporum*.

————— a *Thoma Rencallio* in *Collect. Veter. Chronic.* 4to. Patav. 1787, 2 vol.

Onomasticon Urbium et Locorum Sacræ Scripturæ, Gr. et Lat. fol. Par. 1659.

————— a *Jo Clerico*, Gr. et Lat. fol. Amst. 1707

Historia Evangelica, Gr. et Lat. fol. Paris, Rob. Steph. 1544. *Edit. princ.*

————— ab *Hen. Valesio*, Gr. et Lat. fol. Par. 1659, 3 vol.

————— a *Guil. Reading*, Gr. et Lat. fol. Cant. 1720. *Edit. opt.*

English TRANSLATIONS.

The auncient Ecclesiasticall Histories of the first six hundred yeares after Christ, written in the Greeke tongue by three learned Historiographers, Eusebius, Socrates, and

Evagrius, *whereunto is annexed Dorotheus of the lives of the Prophets, Apostles, and seventy Disciples; faithfully translated by Meredith Hanmer, Maister of Arte*, fol. Lond. 1517,—ibid. 1607,—ibid. 1636.

———— the fifth edition, *to which are added, Eusebius his four books concerning the life of the Emperor Constantine, and the two Orations subjoined thereunto, done by Wye Saltonstall*, fol. Lond. 1650.

———— Republished with *Valesius's Annotations*, fol. Cambr. 1638, and ibid. 1692.

“*The History of the Church*, from our Lord's incarnation to the twelfth year of the Emperor Mauricius Tiberius, or the year of Christ 594. As it was written in Greek by *Eusebius Pamphilus*, bishop Cæsarea, in Palestine; *Socrates Scholasticus*, native of Constantinople; and *Evagrius Scholasticus*, born at Epiphania, in Syria Secunda. Made English from that edition of these historians which *Valesius* published at Paris, 1659, 1668, and 1673. Also the Life of Constantine—Constantine's Oration—Eusebius's speech in praise of Constantine. *Valesius's Annotations* are done into English; as likewise a translation of his account of their lives and writings, with two indexes; the one of the principal matters that occur in the *text*; the other of those contained in the *notes*, fol. Lond. 1696.”

———— The second edition, to which are added,—

1st. *Two Maps*, containing all the places mentioned in the Ecclesiastical Histories.

2d. *Some Observations on the geographical part of the Histories*, and the aforesaid *maps*, by Edward Wells, D. D.

3d. The order of the presidency of the Patriarchs, from bishop *Beveridge's Pandects*.

4th. *A Chronological Index of the Popes and Emperors*, taken from *Cabassutius*, fol. Lond. 1709. This is by far the best English edition of these writers, particularly on account of the maps and additions mentioned above; and the translation both of the text of these historians, and the notes of *Valesius*, is in general faithfully, though not very elegantly executed.

EUSEBIUS PAMPHILUS, his *ten* books of Ecclesiastical History, faithfully translated and abridged from the ori-

ginal, by *Samuel Parker*, Gent. with a Dissertation—Life of *Eusebius*—Account of his works—Index of memorable persons, 8vo. Lond. 1703. Reprinted with the *second part*, containing the Ecclesiastical Histories of *Socrates*, *Sozomen*, and *Theodoret*, by the same, 4to. Lond. 1749. No man who can have access to the *original*, or to the *translation* published in 1709, can ever be satisfied with the work of Mr. Parker.

A new Translation of the Ecclesiastical History, with the Notes of *Valesius*, Drs. *Lardner*, *Jortin*, and others, would be a valuable present both to the religious and literary world. The *Evangelical Preparation* and *Demonstration* deserve well also to be put into an English dress.

CONSTANTINE THE GREAT, A. D. 323.

CAIUS FLAVIUS VALERIUS AURELIUS CLAUDIUS CONSTANTINUS was son of *Flavius Valerius Constantius*, surnamed *Chlorus*, and *Helena*, and was born, as some suppose, in Britain, A. D. 273; but according to others, he was born at *Nyssa*, a town of Dardania, in Illyricum. His father, Constantius, died at York, in Britain, July 25, A. D. 306, and his mother, *Helena*, at or near Rome, A. D. 326. In the year 306, he was proclaimed Emperor and Augustus, according to his father's will, by the soldiers in Britain, but was not *sole* emperor till the entire defeat of Licinius in 323 or 324. He was the first *Christian* emperor, and continued to reign in great prosperity above thirty years, and died on the day of Pentecost, May 22, A. D. 337.

On his *miraculous* conversion to Christianity much has been written;—some affirming, others denying it. The substance of his own account to Eusebius, which he confirmed by an oath, is the following:—Some time previously to his battle with *Maxentius*, which took place October 27, 312, he saw a luminous appearance over the sun, about noon, or a little after, in the form of a cross, with this inscription annexed—"BY THIS CONQUER." Not knowing what to make of this wonderful appearance, but continuing to meditate upon it, at length night came on,

and in a dream the Lord Jesus appeared to him with that same sign, and commanded him to make a standard in the form of it, and to use it as a defence against his enemies in the day of battle. After this, having called for some Christian ministers, he got perfect instructions concerning Christ and the Christian religion, and immediately embraced, and ever after professed it. The whole account, with all its curious particulars, may be seen in EUSEBIUS's *Life of Constantine*, lib. i. chap. 27. And in Dr. LARDNER's *Credibility of the Gospel History*, vol. iv. p. 151, &c. may be seen several reasons why the account of the miraculous appearance of the cross should be received with great caution.

Constantine may well be considered as an *Author*, not on account of his *edicts*, for these may have been the work of his ministers, but on account of the *Oration to the Convention of the Saints*, which Eusebius mentions, *Life of Constantine*, book iv. chap. 32, and which is annexed at the conclusion of that work. It consists of *twenty-four* chapters, but is handed down to us in such a mutilated and imperfect manner, that Valesius thought, *it would be almost better not to be extant*. However, it is a valuable monument of Christian antiquity, and of the professed piety of the emperor; and contains a variety of curious and important information. It was written by *Constantine* in Latin, and rendered into Greek by the interpreters.

An *English Translation* of it, with *Valesius's* emendatory Notes, may be found along with the Ecclesiastical Historians, *Eusebius, Socrates, &c.*, fol. Lond. 1709, pp. 635—662.

Army-chaplains were first established by Constantine, who carried with him on his marches a tent-chapel, priests, deacons, &c., *Sozom. Hist.* lib. i. c. 8.—And he was the first *buried in a Church*; he built one with this express intention. *Euseb. Vit. Constant.* lib. iv. c. 60.

THE COUNCIL OF NICE, A. D. 325.

In the account already given of *Alexander*, bishop of Alexandria, page 206, and *Arius*, his presbyter, page 208,

we have seen the origin of the controversy concerning the Godhead of Christ. This controversy increased greatly, till at last the whole eastern Church became involved in it. Constantine, on his becoming sole governor of the East, after the defeat of Licinius, in 324, endeavoured to reconcile Alexander and Arius, by addressing letters to them both, and sending *Hosius*, bishop of Corduba, a person of great respectability, that he might second the emperor's entreaties with his own pious counsels and advice; but all these, we learn, were ineffectual. The emperor, finding that the dispute grew warmer, and the breach wider, determined to call a council of bishops, whom he appointed to meet at *Nice*, in *Bithynia*. Letters were accordingly despatched to the different provinces, inviting the bishops to attend, giving orders, at the same time, that they should be furnished with horses and carriages, and whatever was necessary to defray their expenses on the journey. Having received this invitation, says Eusebius, (*De Vit. Constant.* lib. iii. chap. 6,) "the bishops set out as from a goal, and ran with all alacrity to the appointed place, so that *one city received them all, as it were some vast garland of priests, made up of a variety of beautiful flowers.*" In the following chapter, he says, that bishops came from *Syria, Phœnicia, Cilicia, Arabia, Palestine, Ægypt, Thebais, Lydia, Mesopotamia*, and from *Persia*, some from *Scythia, Pontus, Galatia, Pamphylia, Cappadocia, Asia, Phrygia, Thrace, Macedonia, Achaia*, and *Epirus*; bishop *Hosius* also from Spain attended, but *Sylvester*, bishop of Rome, could not attend because of his great age; but he sent two presbyters in his place, whose names, according to *Sozomen*, were *Vito* and *Vincentius*. The bishops, Eusebius says, were more than 250. *Eustathius*, bishop of Antioch, says, there were 270; *Athanasius*, 300; *Socrates*, 318; and *Sozomen*, 320. We may reckon about 300 bishops present. But Eusebius (*De Vit. Const.* lib. iii. chap. 8) says, the *presbyters, deacons*, and *acoluths* that accompanied them could not be well numbered.

The *transactions* of this council must have been very voluminous, if, as some suppose, it sat *two or three years*: but others think it sat about *six weeks* or *two months*. However, nothing now remains of its proceedings but its

sentiments in unison with, and explanatory of the doctrine of the Trinity,⁵ afterward imbodyed in the form of —1. A CREED, commonly called the *Nicene Creed*, because of its *Agreement with*, not *Formation by*, this Council preserved by Socrates, *Ecclesiastical History*, lib. i. chap. 8.—2. A SYNODICAL EPISTLE, preserved by the same, lib. i. chap. 9, and by *Theodoret*, lib. i. chap. 9.—3. TWENTY CANONS; see *Theodoret*, lib. i. chap. 8. *Sozomen*, lib. i. chap. 23. Besides the Arian controversy, this Council took into consideration the dissensions concerning the *time of keeping Easter*, which festival the bishops determined should be celebrated by all Christian Churches on the Sunday which followed the fourteenth day of that moon which happened first after the vernal equinox.

Some learned men suppose that this Council, instead of serving the interests of genuine Christianity, was the first means of corrupting it, by making laws to enforce a uniformity in certain non-essential matters; such, for instance, as the celebration of Easter. As to the articles of their *Creed*, they were, no doubt, well intended; and the majority of the bishops were unquestionably orthodox, but their method of explaining the divine nature of our blessed Lord, is liable to many exceptions;—*Begotten of the Father before all worlds—begotten not made*. How can such expressions be admitted, and the *eternity* of Christ's divine nature be credited? It is said Arius subscribed this creed—and well he might—and so may every Arian in the universe, and be an Arian still. But a genuine Trinitarian, who believes the *infinite and eternal Godhead* of Christ, and who *properly considers the import of the terms* made use of by the Council, could not, in my opinion, either subscribe it for peace or conscience sake. See the proceedings of this Council, and the different modifications of this Creed, in the *Ecclesiastical History of Socrates Scholasticus*, lib. i. chap. 8.

ATHANASIUS, A. D. 326.

It is supposed that *Athanasius* was born in Alexandria, about A. D. 296, and was principally educated by Alex-

ander, bishop of Alexandria, whom he succeeded in A. D. 326. He was cruelly persecuted by the Arians during the whole course of his episcopacy, which lasted forty-six years. By the influence of the Arians he was deposed in 335, and banished, by *Constantine*, to Treves. This emperor, falling sick in 337, caused him to be recalled, but his enemies once more got him deposed, and put *Gregory*, of Cappadocia, in his place. He was declared innocent by the council of Rome, A. D. 342, and by that of Sardis, in 347, and was restored to his see in 349; but on the death of *Constantine* he was once more banished by the Emperor *Constantius*, and was obliged to hide himself in the desert. About A. D. 360 he returned to Alexandria, but was shortly after banished by *Julian*. He was recalled by the Emperor *Jovian*, and restored to his see; but this sunshine was soon beclouded, for he was banished once more by the Emperor *Valens*, in 367, by whom he was not long after recalled and established in his bishoprick, where he died peaceably in 373.

His principal works are the following:—

A Discourse against the Gentiles,—supposed to have been written in 318. It consists of *two* parts. In the *first* he shows the vanity of idols; in the *second* he demonstrates the existence of the true God. He supposes idolatry to have originated in the *love of pleasure*. Man, forgetting the spiritual nature of his soul, became attached to *sensual gratifications*, and supposing pleasure to be the *supreme good*, the eyes of his understanding were darkened, so that he imagined there could be no gods but such as were objects of his senses. In consequence of which he began to worship the visible heavens, the sun, moon, and stars; then the air, and other elements; and lastly, men, stones, trees, pleasures, women, &c. After having shown the origin and progress of idolatry, he exposes and ridicules it, principally from what the heathens themselves say of it, and the detestable actions which the poets attribute to their gods, such as *thefts, murders, fornications, adulteries*, &c.

In the same treatise, he shows that a knowledge of the true God may be acquired by a proper contemplation of the arrangement, order, and harmony of the universe; and proves, that the unity of design, execution, &c. in things

celestial and terrestrial, sufficiently demonstrates the perfection and unity of the Divine Nature.

A Discourse on the Incarnation.—As this is cited by St. Jerom under the title, *Against the Gentiles*, it probably made a part of the preceding work originally. It is divided into *two parts*. In the *first*, Athanasius speaks of the creation of the world. In the *second*, of its redemption by the *Logos*, or divine Word. He combats the *Epicureans*, by showing, that the world was not the effect of *chance*, or the result of a fortuitous concourse of atoms, as they taught: he also combats the opinions of *Plato*, who maintained that the universe was created out of a *pre-existent matter*. The perfect and harmonious arrangement of all its parts shows it was not the effect of *chance*; and as God the infinitely perfect Being was its former, *He* stood in no need of pre-existent matter; for he who could arrange and support the whole, could also make the materials out of which this *whole* is composed. Besides, *to create*, signifies to form a thing out of nothing, or to bring into being what had no previous existence; and this he proves to be the point of view in which this subject is exhibited in the Scriptures of the Old and New Testaments.

In order to introduce the *Incarnation* of Christ, he touches on the *Fall of Man*, which rendered it necessary; shows that Christ only, who was the *true Image* of the true God, could redeem man from the law of sin and death, and restore him to a resemblance with his Creator.

Two grand effects, he shows, were produced by the incarnation of Christ. 1st. The redemption and renovation of the human race. 2nd. The manifestation of the *Son of God*, in a body similar to ours. The *first* he accomplished by his *death*. The *second* by his *miracles*.

To the objection,—*Why did not Jesus die in his bed, and in an honourable way?* He answers; had he died in his bed, or in a common natural way, his death might have been supposed to be the effect of weakness and disease; but *weakness* could have no place in him who was the *power* of God; and *infirmities* or disease could not approach him who cured all manner of diseases among the people. Besides, Christ would die *publicly*, that his *death* might be universally known, as well as his *resurrection*;

for how could his disciples have proclaimed that he *rose from the dead*, if they had not been able to prove that he *really died*? As to his not dying an *honourable death*, this was what could not be avoided in that case; man was under a curse, and his death was designed to rescue them from that curse, and this could not be effected but by dying a *curled death*: as it is written, "Cursed is every one that hangeth on a tree." He observes further, that our Lord did not permit his body to remain under the power of death *more* nor *less* than *three days*: not *more*, lest it should be argued he had got a *new body*, the former being *too much corrupted* to be restored again to life: not *less*, lest it might be supposed his death was not *real*.

He proves against the Jews, that Jesus Christ was the Messiah. 1st. Because in him was accomplished all that the prophets had spoken concerning the birth, passion, and death of the Saviour of the world. 2d. Because, according to the prediction of the same prophets, all men to whom his gospel comes, renounce idolatry, embrace his doctrine, and put their confidence in him. 3d. Because in him alone was accomplished the prophecy of Isaiah, chap. xxxv. 5, 6, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing:" which the Jews themselves acknowledged (when they saw him cure the person who was born blind) had not been done by any man from the foundation of the world, John ix. 32. 4th. Because, since his advent, conformably to the prophecies of Jacob, Gen. xlix. 10, and Daniel chap. ix. 24, &c. visions and prophecy had ceased in Israel, and the kingdom had been taken away from the Jews, and the city of Jerusalem and the temple destroyed. 5th. Because he has accomplished all those scriptures which speak of the Gentiles embracing his faith, the destruction of idolatry, the conquering of death, &c. &c.

His Apology against the Arians.—Of this long work only the *preface* and *conclusion* (both short) are the work of Athanasius. The rest is a collection of pieces produced in his own defence. It is divided into *two* parts; the *first* contains all the *synodical epistles* written in fa-

vour of the Athanasian cause, from A. D. 340 to 350, in order to refute the calumnies published against him by the *Eusebians* in the council of *Tyre*, the *Mareotis*, and elsewhere. The *second* part includes the history of Meletius; the affair of *Arsenius*, whose hand the *Eusebians* said, Athanasius had cut off for magical purposes, after having murdered him; the accusations of a profligate fellow of the name of *Ischyrras*, who had assumed the functions of a presbyter, without having ever been received into that office; with all the plots of the *Eusebians* against him till the year 338. In the *second* part, he shows the *origin* and *progress* of *Arianism*, beginning at the schisms of the *Meletians*; what passed in the council of Nice; the intrigues of Eusebius of Nicomedia, to get the Arians who had been anathematized by the Nicene council, restored to the communion of the Church; with several other particulars relative to the calumnies of his adversaries, and the persecutions he had undergone.

An Apology to justify his Flight,—(in the time of his persecutions,) against the calumnies of the Arians in general, particularly *Leontius*, bishop of *Antioch*, *Narcissus*, bishop of *Nerionides*, in *Cilicia*, and *George*, bishop of *Laodicea*; in which he vindicates his conduct by the example of the prophets, the apostles, and Christ himself.

An Epistle to the Monks,—who had desired him to give them an account of his sufferings, and a refutation of the Arian heresy. This was originally a large treatise composed of *two parts*, the first, *dogmatical*, which is all lost; the second *historical*, the principal part of which is still extant.

In this tract he speaks with great diffidence concerning his attempt to explain the nature and divinity of the *Logos* or Word of God. "The more," says he, "I think on the subject, the more incomprehensible it appears to me, and I should abandon it entirely, were it not for *your* importunity, and the blasphemy of your opponents: I therefore think it proper to say something on the subject; for though it be impossible to comprehend what God *is*, yet it is possible to tell what *he is not*. In like manner, though it is impossible fully to explain the nature of the *Logos*, yet it is easy to condemn and refute what his ad-

versaries have said against him." After having made this apology, he begs them to return the letter after they had read it, without either copying or permitting it to be copied, as it was at least but an inadequate defence of that great truth, and was too inconsiderable to deserve being transmitted to posterity.

In such modest terms does this great man, the most eminent of all the Greek divines of the primitive Church, speak of his unexampled labours in the field of polemic divinity.

In this tract Athanasius shows, by the most cogent arguments, the injustice and futility of persecution on account of religious opinions. "Nothing," he observes, "more forcibly marks the weakness of a bad cause. Satan, who has no *truth* to propose to men, comes with axe and sword to make way for his errors. The method made use of by Christ to persuade men to receive his beneficent religion, is widely different; for *he* teaches the truth, and says, *If any man will come after me, and be my disciple, &c.* When he comes to the heart he uses no violence, but says, *Open to me, my sister, my spouse*; if we open, he comes in; if we *will not* open, he retires; for the truth is not preached with swords and spears, nor by the authority of soldiers, but by counsel and persuasion. But of what use can persuasion be where the *imperial terror* reigns! And what place is there for counsel, where resistance to the imperial authority in these matters must terminate in exile or death! It is the property of the true religion to have no recourse to *force*, but to persuasion. But the state makes use of compulsion in matters of religion, and what is the consequence? Why, the Church is filled with hypocrisy and impiety, and the faithful servants of Christ are obliged to hide themselves in caves and holes of the earth, or to wander about in the deserts."

Four Discourses against the Arians.—These four discourses are so connected as to show they are *one work*. It is supposed the author wrote them while he was obliged to hide himself in Ægypt; and that he did not wait to finish the whole till he published the *first*. The *second* discourse seems to have been composed to answer the objections raised by the Arians against the *first*; and the

two last were intended to silence them completely. Photius was of opinion, that this work alone was sufficient to ruin the whole Arian cause.

In the *first* discourse, he answers the objections which the Arians brought against what is now commonly termed *the Eternal Sonship of Christ*. In the *second*, he shows the dignity of Christ's nature, and its superiority to that of angels and to all created beings ; and explains several portions of Scripture, especially Prov. viii., which he applies to Christ, pointing out what parts relate to his divine nature, and those which are to be understood of his human nature.

The *third* may be divided into *three parts*. In the *first* he shows the *unity* of the Father and Son. In the *second* he explains certain passages of Scripture, which relate only to the *human nature* of Christ, and which the Arians had perverted, by applying them to his *divinity*, in order the better to serve their own cause. In the *third* part, he answers their objections.

In the *fourth* discourse Athanasius shows the unity of the divine nature, and at the same time the distinct personality of the Father and the Son. These four discourses are of considerable importance, as they show us the objections made to the orthodox doctrine, and the various arguments used by the Arians in support of their system. *Four Epistles to Serapion*,—bishop of Thmuis, in Ægypt. A new heresy having sprung up in Ægypt, certain persons allowing, indeed, that Christ was of the same substance with the Father, yet denying the divinity of the Holy Spirit, Serapion wrote to Athanasius, entreating him to answer their objections. These heretics maintained also, that the Holy Spirit was a *creature*, and one of the ministering spirits of God ; different from angels only in *rank*, but not in *nature*. The full force of their objections may be seen in the following words.

"If," say they, "the Holy Spirit is neither an angel nor created being, if he proceeds from the Father, he is his *Son*, and the *Logos* and he are *brothers* ; if so, how can the *Logos* be called the *only Son* of God ? If they are equal, why is he called the Holy Spirit and not *Son* ; and why is it that he is not also said to have been begotten by the Father ?" To show them the futility of such

objections, which suppose that, in speaking of God and his son Jesus, we must be governed by the ideas of natural generation, Athanasius asks in his turn, "Who then is the Father of the Father, the Son of the Son; who the grand-children; seeing, among men, *Father* implies father *antecedent*, and *Son* implies *son consequent*, and so on *ad infinitum*? Son among men is only a portion of his Father; but in God, the Son is the entire image of the Father, and always Son, as the Father is always Father; nor can the Father be the Son, nor the Son the Father. We cannot, therefore, speak of God as having brother or ancestor of any kind, seeing the Scriptures speak of no such thing; nor do they ever give the Holy Spirit the name of *Son*, but only that of the spirit of the Father, and the spirit of the Son. The holy Trinity has one and the same godhead or divinity; it is all but *one God*; we must not attach the idea of creature to it; human reason can penetrate no further, the cherubim cover the rest with their wings."

In the *second letter to Serapion*, Athanasius combats those who place the Son in the rank of created beings, and brings forth a variety of arguments to prove that he is really *God*. The arguments are nearly the same with those employed in his discourses against the Arians, already noticed.

The *third letter*—is only an epitome of the second, intended merely to concentrate the proofs. In this he shows, that what the Scriptures say of the Son as to his divine nature, they say the same also of the Holy Spirit; and that the proofs which establish the divinity of the one, establish also the divinity of the other.

In the *fourth letter*—he shows how the Holy Spirit cannot be termed *Son*, and insists on the necessity of saying nothing of God, but what he has revealed concerning himself; and that we must not judge of the divine nature by what we see in men; and that the mystery of the Trinity cannot be fathomed by human wisdom. As Serapion had asked his opinion concerning that text, *He who blasphemeth against the Holy Ghost hath no forgiveness, neither in this world nor in that which is to come*; he employs the conclusion of this letter in discussing this point. *Origen* and *Theognostus*, he observes, asserted,

that the sin against the Holy Ghost was *apostacy after baptism*. This Athanasius denies, because the words were addressed to the *Pharisees who had not been baptized*, and yet are charged with having committed this sin; he then asserts, that as the Jews had seen the miracles which Christ wrought and attributed them to the power of Beelzebub, thereby denying his divinity; that this alone constitutes the sin against the Holy Ghost. Those, says he, who consider only the *human acts* of Christ, and suppose him therefore to be a *man* only, are in some sort excusable. Those also who, seeing his *miracles*, doubted whether he was a man, could scarcely be deemed culpable; but those who, seeing his miracles and divine actions, obstinately attributed them to the power of the devil, as the Pharisees did, committed a crime so enormous, that there is reason to fear such a sin is unpardonable. This, therefore, is the sin against the Holy Ghost of which Christ speaks." This indeed we must allow to be the most rational interpretation of a text by which many have been dreadfully puzzled, and which, had it not been for the fanciful interpretations of casuistical divines, must, to any common reader, have appeared as plain and easy to be understood as any text in the Bible. The Pharisees said, on seeing his miracles, *He casteth out dæmons by Beelzebub the prince of the dæmons*. Christ said, *he who blasphemeth against the Holy Ghost hath no forgiveness*;—BECAUSE, said the Evangelist, *they said he hath an unclean spirit*; i. e. they obstinately attributed those miracles which he wrought by the sovereign power of God to the power and influence of Beelzebub.

A Treatise or Epistle concerning Synods.—This treatise may be divided into *three* parts. In the *first* part, Athanasius relates what passed at the Councils of Seleucia and Rimini, which were convoked at the solicitation of the Arians, under the pretext of establishing the faith of Christ, but in fact to reverse what was done at the Council of Nice.

In the *second* part he shows the *continual changes* made by the Arians in their religious creed.—From the account given by Athanasius, the Abbe Fleury has made a collection of the Arian confessions of faith; and shows that,

from A. D. 335 to A. D. 361, they had formed not less than *sixteen* different creeds !

In the *third* part, Athanasius defends the use of the term *consubstantial*, applied by the council of Nice to the divine nature of Christ ; and adduces many *texts* of Scripture where the *unity* and *equality* of the Father and the Son, and consequently the *consubstantiality* of the Son, are distinctly marked.

An Epistle to the Emperor Jovian,—in answer to his request to be furnished with an exact formulary of the faith ; and with directions how to regulate the affairs of the Church, and bring about its general union in every part of the empire. On this occasion Athanasius called an assembly of the most eminent bishops of *Ægypt*, of the *Thebais*, and *Libya*, in whose name the above epistle was written to the emperor. In this epistle the Nicene creed is recommended, and carefully explained, and the Arian heresy exposed. The author shows that this faith did not commence with the Council of Nice ; but that it existed from the beginning, and was received and publicly professed by all the Churches in the earth ; among which he mentions those of *Spain*, *Great Britain*, *Gaul*, all *Italy*, *Dalmatia*, *Dacia*, *Mysia*, *Macedonia*, the whole of *Greece* and *Africa*, *Sardinia*, *Cyprus*, *Crete*, *Pamphylia*, *Isauria*, *Pontus*, *Cappadocia*, and all those of the *East*, a very few excepted, which had received the Arian doctrine. This epistle is said to have been well received by the emperor, and by it he is thought to have been confirmed in the knowledge, belief, and love of the truth. But many learned men consider this a spurious work.

A Treatise on the Incarnation.—This treatise also may be divided into *three* parts. In the *first*, he answers the objections of the *Anomæans* against the divinity of Christ, especially those which they thought were supported by the following Scriptures : John v. 26. Mark x. 8.—xii. 32. Matt. xxvii. 47. John x. 36. Gal. i. 1. and Prov. viii. 22. The texts from the New Testament, he thinks, speak of the *human nature* of Christ, and that in the Proverbs relates to the *Church*.

In the *second* part, he undertakes a defence of the divinity of the Holy Spirit, which he shows to be *consub-*

stantial with the Father and the Son: 1st. Because, in those places of Scripture where the Father and the Son are mentioned, the Holy Spirit is generally conjoined, and receives the same glory. 2d. Because baptism is administered in the Name of the Holy Spirit, as well as in that of the Father and the Son, and by this baptism we become children of *God*, not of *Gods*, these three persons being but one God. 3d. Because St. Paul, Rom. x. 16, applies to the *Holy Spirit*, what is attributed by the prophet Isaiah, chap. liii. 1, to the *Father*, which words St. John, chap. xii. 39, refers to *Christ*; whence it is evident that the Father, Son, and Spirit are but one God. 4th. Because the Scriptures attribute the same operations to the Holy Spirit which are attributed to the Father and the Son. This last argument Athanasius supports by many passages drawn from the Sacred Writings.

In the *third* part, he proves (by the authority of the Scriptures) the Godhead of Christ against the Arians; shows that he had *two wills*, one *divine* and the other *human*, which arose from his *twofold nature*; and takes occasion from this to distinguish between what is spoken of him as *God*, and what is spoken of him as *man*.

An Epistle to the African Bishops.—In this epistle the African prelates are exhorted to preserve the episcopal union, and to pay no attention to the numerous councils held by the Arian faction, which were composed of few bishops, those neither orthodox nor steady, each succeeding council changing the determinations and creed of the preceding one. There are two remarkable points in this letter. 1st. That the word *Hypostasis* is used as analogous to *substance*. 2d. That the bishops of Egypt and Libya were so perfectly of one mind on the doctrine of the Divinity of Christ, that in all the councils those who were present subscribed for those who were absent. We find it was customary, in the days of St. Cyprian, for the African bishops to subscribe for their absent brethren.

An Epistle to Epictetus, Bishop of Corinth,—written on occasion of certain heretics who sprang up in that Church, some of whom maintained that, the *body* of Christ was consubstantial with the Father, asserting that, otherwise we should have a *Quaternity* instead of a *Trinity*. Others maintained that, the *Son of God* and the

Logos were not the same with the *Christ* who suffered at Jerusalem; but that the *Logos* descended on him as he had done on the ancient prophets. These monstrous opinions Athanasius refutes partly by Scripture, and partly by the authority of the Council of Nice.

An Epistle to Adelphius, Bishop of Onuphis.—This Epistle was written against those Arians who asserted that it was idolatry to adore Jesus Christ, because he had a created body. Athanasius answers, If it was consistent with the strictest piety to adore God in the temple at Jerusalem, it is equally so to adore God manifested in the *flesh*, which flesh is the temple of His divinity.

Two books against Apollinaris,—who held that the body of Christ came down from heaven; that his flesh and divinity were *consubstantial*; that his deity suffered; that Christ had no rational soul, because that is the source of sin, but the *Logos* supplied its place in the man Christ Jesus. All these errors Athanasius easily refutes, by an appeal to the Sacred Writings. See the Article APOLLINARIS, under the year 362.

An Epistle to Marcellinus,—concerning the most profitable method of reading and interpreting the *Psalms*. In this Epistle Athanasius makes the following judicious remark: “Though every attentive reader may easily discover the unity of the Spirit in every part of the Sacred Writings, yet the *book of Psalms* has an unction peculiar to itself, and which merits the most particular attention. No person can study this book without seeing the passions of his soul represented in their most natural and striking colours, the changes which they produce in the mind, and the infallible rules by which he may regulate his heart and his conduct. Every man reads them as if they were his own words or made for himself; each sings them as if they regarded himself in particular, and none else; in a word, they are received and read by every individual, as if the things they contain were written for himself alone.” These observations are strictly just and proper; and the experience of fourteen hundred years has only served to justify, and more fully to illustrate, the pious sentiments of this judicious father, concerning a book which is, without exception, the most excellent and useful part of the whole Old Testament Revelation.

Besides the works analyzed above there are several others, written chiefly against the Arian Heresy, which it would be too tedious to mention here. There are also many Tracts attributed to Athanasius, which the learned deny to be the genuine productions of this father. Such as, 1st. A book concerning the Incarnation. 2d. Testimonies from Scripture concerning the Communion of Essence between the persons of the Holy Trinity. 3d. A catholic epistle to the bishops of Ægypt, Syria, Cilicia, Phœnicia, and Arabia. 4th. Several Treatises concerning the nature and Godhead of Christ against Arians, Sabellians, &c. 5th. A Treatise on the Sabbath, Lord's Day, Circumcision, and Baptism. 6th. Several Homilies; and 7th. A most excellent Treatise, entitled, a *Synopsis of Sacred Scripture*; with a number of other works, which are *evidently* spurious. The writings attributed to him are divided into three classes, *genuine*, *dubious*, and *supposititious*; amounting, in the whole, to upward of one hundred distinct Treatises.

The *Synopsis*, mentioned above, is generally allowed to be a supposititious work, done by some writer of Alexandria, probably of the same name. From it we learn, that the *same books*, both of the Old and New Testaments, which still constitute the Jewish and Christian Scriptures, were received by the Christian Church at that time as divinely inspired Oracles, and none others.

The *Creed*, commonly attributed to Athanasius, is undoubtedly spurious. Dr. Waterland supposes it, without much foundation, to have been made by Hilary, bishop of Arles. The most sincere and conscientious Trinitarians have not only objected to the strong *damnatory clauses* contained in this Creed, but also against its *phraseology*, and Archbishop Tillotson piously wished that "the Church were well rid of it."

Athanasius considered Arianism as the most dangerous and destructive heresy that had ever sprung up in the Christian Church; and as such he strongly and successfully opposed it, asserting, that those who held it had no right to the name of *Christians*, and that *the father of it was the devil*, *ὡς ὁ πατήρ αὐτῆς ὁ διαβόλος*. Were he now alive, he would see much worse heresies, and more destructive of vital godliness, in the Church.

 JUVENCUS, A. D. 330.

CAIUS VECTIUS AQUILINUS JUVENCUS was a Christian priest and poet, born of a noble Spanish family. He wrote a work entitled *Historia Evangelica*, in four books, in good hexameter verse. It is properly the history of our Lord, as recorded in the four Evangelists. It is both faithful and poetical. When he died is uncertain.

JUVENCI *Historiæ Evangelicæ libri*. iv. 4to. *sine Nota*. Supposed to have been printed about 1490. EDIT. PRINC. ——— a *Faustino Arevalo*, 4to. Rom. 1792. EDIT. OPT. This work has not been translated into *English*.

ACACIUS, A. D. 340.

This writer, who was surnamed *Monophthalmus*, because he was blind of one eye, was an Arian, and succeeded Eusebius in the see of Cæsarea, in 340. He wrote *seventeen volumes on Ecclesiastes*, and *six of Miscellaneous Questions*, with many other Treatises, which are all lost, except a few Fragments. According to *Socrates Scholasticus*, he was a disciple of Eusebius, and wrote the life of his master, the loss of which is seriously deplored by some of the learned. He wrote also *a book against Marcellus*, from which Epiphanius (*Hær.* 72.) makes a long quotation; and St. Jerom (*Epist.* 152, ad Minerv. et Alex.) quotes a long passage from the fourth book of this writer's *Select Questions*. I believe these are the only Fragments which remain of all this author's voluminous works.

GEORGE, Bishop of LAODICEA, A. D. 340.

Was a Semi-Arian, but a very learned man. He wrote the *Life of Eusebius, Bishop of Emesa*; and published a work *against the Manichees*. An extract from his life of Eusebius is given by *Socrates Scholasticus*, *Eccl. Hist.* lib. ii. chap. 9, but the work against the Manichees is entirely lost; and this loss may be the more

earnestly deplored, because it was the production of a man who was celebrated for his learning.

TRIPHYLLIUS, A. D. 340.

TRIPHYLLIUS was a disciple of the famous *Spyridon*, of Cyprus, whose life he wrote, and was made bishop of a city in the same island, where he flourished in 340. Besides the life of *Spyridon*, he wrote a *Commentary* on the *Canticles*, and several other works, according to St. Jerom, wh ch are all lost.

FORTUNATIANUS, A. D. 340.

Was an African by birth, but became bishop of Aquileia, in Italy, about A. D. 340. He wrote *Short Notes on the Gospel*, which are all lost, except what St. Jerom has introduced in his own Comment on the Evangelists; for he acknowledges in his preface that he had read those of *Fortunatianus*.

PHOTINUS, A. D. 341.

Was a native of Galatia, and bishop of Sirmium; from the accounts given by St. Jerom, Augustin, and others, he appears to have held the same opinions concerning Christ which are held by the *Socinians* of the present day. For his heterodox doctrine, he was deposed by the council of Sirmium, and banished by Constantius in 361, or according to St. Jerom, by Valentinian, who did not begin his reign till 364. He wrote many volumes, but the chief were certain *books against the Gentiles*, and to *Valentinian*; but all his works are lost. He was author of a sect of heretics in the primitive Church, denominated *Photinians*, who denied the divinity of Christ, asserting, that he was a mere man, though the wisest of men and the greatest of prophets.

JULIUS FIRMICUS MATERNUS, A. D. 345.

Of this writer very little is known. There was a bishop of Milan of the same name, who flourished at the same time, but whether the same with the above is not certain. He wrote a book, *De Errore Profanarum Religionum*, which he dedicated to Constantius and Constans; and from this it appears he was bred up in heathenism, and afterward converted to the Christian faith. He is not mentioned by any ancient writer; and there is no direct evidence that he held any sacred office in the Christian Church. Besides the tract *De Errore, &c.*, another work has been ascribed to him, entitled, *Matheos seu Astronomicorum*, libri viii. If this work, which is of little consequence, be genuine, it must have been written by Firmicus before he was converted to the Christian faith, as the whole composition evidently proves it to be the work of a heathen. Cardinal Baronius supposes it to be the work of a person of the same name who flourished about A. D. 355.

The tract concerning the *Error of Profane Religions*, —is divided into *thirty* chapters, or sections, but a part of the beginning is lost. The *first* chapter is employed in speaking of the formation of all things out of the four elements, *water, fire, air, and earth*, and in pointing out the absurdity of those who put these creatures of God in the place of the Creator, and paid them divine adoration.

In the *second* chapter he shows that the *Ægyptians*, perceiving the great usefulness of *water*, paid it divine honours, and worshipped it with the most superstitious and tragical rites. He enters into a particular detail of the mythological history of *Isis, Osiris, and Tryphon*; concerning whose mysteries the reader may here find very curious information.

In the *third* chapter he speaks of the *Phrygians*, who paid divine honours to the *earth*.

In the *fourth* chapter he shows that the *Assyrians*, and some others, worshipped the *air*.

And in chapter the *fifth*, that the *Persians* and the *Magi* worshipped the *fire*, supposing it to be the principle of all things. He next takes a view of the origin of serpent

worship, by which Satan got that honour which belongs to God transferred to himself. In the succeeding sections he takes a general view of idolatry, and mentions the various gods and goddesses worshipped by the Greeks and Romans, with their ridiculous, absurd, obscene, and abominable rites, their symbols, sacrifices, &c., and exhorts the emperors to eradicate these degrading and destructive superstitions, and attributes the prosperity of the empire to the diffusion of the Christian religion.

This is a curious, and, in many respects, important work, and contains information concerning the theology and sacred rites of the heathen which is rarely met with in other authors.

JULII FIRMICI MATERNI V. C. *De Errore Profanarum Religionem, ad Constantium et Constantem Augustos, liber*; a *Math. Flacco*, 8vo. Argent. 1562. *Edit. princ.*

———— cum *Notis Woweri*, 8vo. Oxon. 1678. Annexed to the *Octavius of Minucius Felix*.

———— ab *Oberthur*, 8vo. Wurceb. 1783. A neat edition, annexed to *Arnobius*.

This work has never been translated into *English*.

‘CYRIL, *Bishop of JERUSALEM*, A. D. 348.

The Benedictine editors of this author's works compute that he was born in the year 315, ordained Presbyter in 344, or 345, and Bishop in 350 or 351.

In 357 he was accused by *Acacius*, bishop of Cæsarea, of having disposed of the ornaments and sacred utensils of the Church; in consequence of which he was deposed. That he did sell those sacred vessels is not denied: but he did it to support the poor in a time of famine. In 359 he was re-established in his see by the council of *Seulucia*; but the following year he was again deposed by the intrigues of *Acacius*, in a council held at Constantinople. After the death of the emperor *Constantius, Julian*, his successor, having recalled the exiled bishops, *Cyril* returned to Jerusalem, but was expelled a third time under the emperor *Valens*, and was not permitted to return till after the death of that prince, which happened in 378. At length he was finally restored by the council held at

Constantinople in 381 ; and kept quiet possession of the Episcopal chair till 386, when he died in peace.

He wrote 18 books of *Catechetical Discourses* to *Catechumens* who were candidates for baptism, and 5 others to the *Illuminated*, i. e. those who had been recently baptized. This latter work has been attributed to St. Chrysostom.

There is also attributed to him an *Epistle to the Emperor Constantius*, concerning a cross seen in the heavens at Jerusalem in May, A. D. 351.

A Fragment of a *Homily on the Paralytic*, mentioned John v.

Another Fragment of a *Homily* on John ii. concerning the *Miracle wrought at the Marriage in Cana of Galilee*.

A *Homily on meeting the Lord*, and concerning *Simeon and the Presentation of Christ in the Temple*.

An *Allegorical Exposition of the Rites of the Church*.—Other works have been attributed to him, which either belong to different authors, or are evidently spurious.

The piece *De Dictionibus*, attributed to Cyril of Jerusalem, was published by Aldus Manutius, with his Greek dictionary, fol. Venet. 1497.

The *Catechesis* was first published by W. Morell, Gr. 8vo. Par. 1564.

Eighteen books of Catechetical Discourses.—The *first* book contains a *Preface*, in which the *Catechumens* are exhorted to attend to the instructions about to be delivered—to abandon every sinful way—to receive the *Exorcism*, the words of which, he tells them, were drawn from the Sacred Writings, and the ceremony itself very profitable for the purification of the soul. He exhorts them to receive *baptism* in a becoming manner, of which he gives a very pompous description, styling it a *deliverance from their captivity—the remission and death of sins—the regeneration of the soul—and the ineffable seal of Holiness*.

In the *Catechesis* itself he exhorts them to confess the sins which they had committed, either in thought, word, or deed, whether by night or day, and takes occasion from the words of Isaiah, chap. i. verse 16, *wash you, make you clean*, which had occurred in the reading of that day to

invite them to come to *baptism*, promising them the most blessed effects from a proper use of this ordinance.

The *second* Discourse, which treats of *repentance and remission of sin*, is founded on those words of Ezekiel, *The righteous man shall surely live*. Cyril's object, in this Discourse, is to lead his auditors to *repentance*; and in order to this he sets before their eyes the enormity of their past sins—shows that they have proceeded from their own *free-will*, through the instigation of Satan; but adds, that even Satan himself cannot *force* any man to sin. He shows that no man needs to despair of the mercy of God who repents, and applies to the divine bounty: and to confirm this, he produces a long list of sinners who had backslidden from the path of Righteousness, and yet, on repentance, were restored to the favour of God. This last begins with *Adam*, and ends with *Peter*.

The *third* Discourse is founded on those words of St. Paul, *Know ye not that so many of us as have been baptized into Christ, have been baptized into his death*, Rom. vi. 3. In this he endeavours to show that baptism is of the highest utility and excellence: 1. Because, through it the soul becomes the spouse of God. 2. Because, through the medium of this water we receive the Grace of the Holy Spirit, by which the soul is washed from all defilement. 3. Its excellence is shown in the various types by which it has been prefigured; *water* being always used when God made a Covenant with his people. 4. This is further shown by the eminence of that person by whom it was first administered under the Christian Covenant—viz., *John the Baptist*, and, 5. By the example of Christ himself, who also received baptism. The *necessity* of it he proves by the *command of Christ*, and asserts that none can enter heaven who have not obeyed this command, except *Martyrs*. Christ, says he, when he died for the redemption of the world, had his side pierced with a spear, out of which came *water* and *blood*—*water* to denote that all those who were in the peace of the Church should be baptized with water: and *Blood*, to intimate that those who should suffer in the time of persecution should be considered as baptized in their own blood. Though he appears to lay so much stress on the performance of the *rite* itself, yet he very justly observes,

that the *water* cannot sanctify us ; it is the Holy Spirit alone which impresses the seal of divine grace upon the soul ; for the water can only cleanse the body. Thus understood, he says, the effects of Baptism are the *Remission of Sins—the effusion of Righteousness—final Salvation and Glory.*

The *fourth* Discourse contains an exposition of the whole Christian Doctrine, particularly what they should believe concerning God ;—Jesus Christ, his Incarnation, Death, Burial, Descent into Hell, Resurrection and Ascension ;—the final judgment, and the Holy Spirit. He also treats of *man*, his body and soul ;—virginity, marriage, second marriages ;—food, clothing ;—the Resurrection of the body, &c. He speaks of Christ as being of one nature with the Father, equal in authority, dignity, wisdom, &c. That he had *two natures*—the visible human, which he took from the Virgin ; and the invisible Divine nature, which he had from the Father. That he really died for the offences of man,—that the *Golgotha*, on which they were then assembled, could testify that he died for the sins of the world, for on it he expired,—that pieces of his cross dispersed over the world testified the reality of his death. That he descended into the subterranean places to bring up the righteous who had been detained there with Adam, &c. Speaking concerning the soul, he says, God made it the most perfect of all his works,—created it in his own likeness,—endued it with reason and immortality,—with incorruptibility and liberty, so that it is ever free to do whatsoever it pleases, being under no *necessity* of sinning, either from the influence of the stars, the power of fatality, or the instigation of the devil ; else God never would have provided a Hell for transgressors.

He takes occasion, from the wonderful structure of the human body, to demonstrate that it is the work of God : asserts that the body is not the cause of sin, but only the instrument which the soul uses to commit acts of transgression. From what Cyril says in this Discourse, of *meats offered to Idols*, it is evident, that there were still some remains of heathen idolatry at or about Jerusalem in his time. Of the flesh of animals offered to Idols, he solemnly charges them not to eat ; enforcing his prohibition by the words and authority of St. Paul.

He recommends fasting ; and says, that those who practise it, abstain from wine and animal food, not because they despise such things, but because they wish to render themselves more capable of relishing the Spiritual food by abstaining from such things as are most pleasing to the senses. He counsels those who fast, not to despise them who through bodily infirmities could not abstain from food or from a little wine. Mentions the number of books (22) which comprise the canon of the Holy Scriptures of the Old and New Testaments.—The *Pentateuch*, *Joshua*, *Judges*, and *Ruth* ; 1 & 2 of *Kings*, 3 & 4 of *Kings*, (1 & 2 *Sam.* ;) *Paralaipomena* ; (1 & 2 *Chronicles* ;) the 1st and 2d of *Esdras*, *Esther*, *Job*, *Psalms*, *Proverbs*, *Ecclesiastes*, *Canticles* ; the 12 smaller *Prophets* ; *Isaiah*, *Jeremiah* and *Baruch*, *Jeremiah's Lamentations*, and *Epistle* ; *Ezekiel* and *Daniel*. The books of the New Testament are the *Four Gospels*, *Acts of the Apostles* ; the seven *Catholic Epistles* of *James*, *Jude*, and *John* ; and the seal of all, the 14 *Epistles of Paul*. In this catalogue he makes no mention of the *Apocalypse*, which probably was not at that time deemed authentic by the Church at Jerusalem.

The *fifth* Discourse is founded on Heb. xi. 1, "Faith is the substance of things hoped for;" from which he takes occasion to show the *nature* and *excellence* of faith, how it confers a *divine dignity* on those who possess it : for, as one of the attributes of God is *faithful* or *faithfulness*, so genuine Christians are called the *faithful*. The energy and power of *faith* are known by the effects it produces : it enables its possessor to despise and trample under foot the riches and honours of the world, strengthens the weak so that they can resist and overcome the most violent temptations. It is an eye which illuminates the conscience by the clear light which it imparts, and arms us against all the power of the devil.

Cyril distinguishes between *two* sorts of faith : one faith properly so termed, which enables us to credit those truths which are proposed to our understanding and judgment : the other, which may be considered the fruit, recompense, and perfection of the former, and consists in the graces and gifts which the Holy Spirit communicates to us ; such as the gift of wisdom, the power of curing dis-

eases, and of working various other miracles.—By this we may see that *miraculous powers* had not yet ceased in the Christian Church. He then exhorts the Catechumens to keep the *Creed* in continual remembrance, which he had before taught them, and gives them an *Epitome* of it in twelve articles, to assist their memory; which is as follows, and differs but little from what is usually termed the *Apostles' Creed*.——“We believe in God the Father Almighty, Creator of the heavens and the earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all ages, true God, by whom he has made all things. Who was incarnated and made man, of the Virgin, by the Holy Ghost—who was crucified, dead, and buried. He arose the third day and ascended up to heaven, and sat at the right hand of the Father, and shall come thence with glory to judge the living and the dead; his Kingdom shall have no end. And in one Holy Spirit the Comforter, who has spoken by the Prophets. And in one Baptism of repentance for the remission of sins. And in one holy Catholic Church. And in the Resurrection of the Flesh. And in the Life everlasting.” This Creed, Cyril observes, was long in use in the Church of Jerusalem, *before* his time. When the Catechumens were baptized they recited a much shorter one, which consisted in the four following Articles—*I believe in the Father—and in the Son—and in the Holy Spirit;—and in one Baptism of Repentance.*

The *sixth* Discourse is founded on those words, “Let the Isles turn to me that they may be renewed: Israel shall be saved in the Lord with an everlasting salvation,” Isa. xlv. 16, which words are taken from the *Septuagint*. From these words he takes occasion to speak of the *Monarchy* of God, and of his Divine Nature, which cannot be explained nor comprehended but by Himself. Those who have endeavoured to search it out, have fallen into strange errors: some believing him to be *fire*—others have represented him as a *man with wings*, because it is written, Psa. xvii. 8, “Hide me under the shadow of thy wings.” Others as a *man with seven eyes*, because they read in Zechariah iv. 10, “The seven eyes of the Lord run to and fro through the whole earth.” But Idolatry carried mat-

ters to the utmost extremities of absurdity, saying, both to wood and stone, *Thou art my god*. Cats, Dogs, Wolves, and Lions, were adored as gods; and even the *Serpent* had divine honours paid to it. He next speaks of the *Heresies* which had infested the Church,—those of *Simon the Magician*, *Cerinthus*, *Menander*, *Carpocrates*, *Marcion*, *Basilides*, *Valentine*, and the *Manichees*; of each of which he gives a short account, and refutation. He mentions the *statue* which the Emperor Claudius erected in honour of Simon Magus, and of the victory gained by *Peter* and *Paul* over this impostor at Rome: “for Simon having fabricated by his magic a chariot of fire, drawn by two dragons, on which he mounted into the air, the Apostles by their prayers to God dissolved the enchantment, and he fell down and had his limbs broken!”

This account is justly questioned by most Critics.—If a *fact*, it was too important to be passed in silence by all the primitive *Apologists*, and never to be mentioned till the *fourth century* after it is said to have taken place. Cyril and others undoubtedly believed it: but it was on the authority of precarious tradition, unsupported by any sufficient evidence.

He next combats the doctrine of the *Manichees*, and by some well chosen arguments, demonstrates it to be absurd: relates a part of the conversation between *Manes*, the author of it, and *Archelaus*, in order to impress the minds of the Catechumens with a proper degree of horror for its impurities; and then contrasts the whole system with the Christian doctrine and discipline. In the Christian Church, says he, every thing is done decently and in order; discipline is established; a grave and serious deportment is observed; chastity is so sacred that it is deemed criminal even to look on a woman with any irregular affection; marriage is holy; widows live in voluntary continence; virgins dedicated to God are so highly respected that we even compare them to angels; our meals are accompanied with thanksgiving to God the Creator of all things; here we adore the Father of our Lord Jesus Christ; here we magnify Him who is the Giver of the rain, and glorify Him who shows His power in the thunder and the lightning.

The *seventh* Discourse is founded on Ephes. iii. 14

"For this cause I bow my knees unto the Father of our Lord Jesus Christ." From which he takes occasion to show, in what sense God is the *Father* of Christ; and in what sense Christ is His *Son*. The eternal Paternity of God, and the eternal Sonship of Christ, form the chief subjects of this Lecture, which Articles are treated precisely in the same way in which we have seen them already handled by preceding writers.

The *eighth* Discourse is on the *Omnipotence of God*, from the first article of the Creed. He asserts the sovereign and independent power of God against the *Manichees*, who maintained that there were *two gods*,—one the creator of the body, and the other the creator of the soul; that Satan was not created, but was co-eternal with God, and that he is the cause of all the disorders which are in the world.—He next opposes the *Arians*, and maintains the equal power and authority of the three Persons of the Trinity over the universe.—Mentions and opposes certain Heretics, who held it criminal to have any earthly possessions; which sentiment he shows to be condemned by those words of our Lord: *I was hungry and ye gave me meat; naked and ye clothed me, &c.* which no person can do unless possessed of *property*.

The *ninth* Discourse is a continuation of the preceding.—In this he points out the omnipotence, wisdom, and goodness of God in the Creation of the universe.—Considers the sun, its influence and utility;—the regular rising and setting of certain stars, by which the different seasons of the year are distinctly marked, and the proper times indicated for the various purposes of agriculture, navigation, &c.; speaks of the light, and shows that it is communicated by *degrees* each morning, lest the rays of it should injure the eyes.—Descants on *water*, its usefulness, and the various forms it assumes. Who, says he, has made the rain and the dew? who, when he has condensed the water into clouds, supports them so, that each contains a great quantity of fluid, yet it falls regularly upon the earth in distinct drops? Who has drawn the winds out of his treasures? Who causes the dew to distil gently upon the earth? Who is He who, of so fluid a substance as *water*, forms a body called *ice*, as solid and as hard as a stone! This same substance becomes, by

his transforming power, *wine* in the *vine*, *oil* in the *olive*, and *corn*, and different kinds of *fruits*, according to the bodies into which it insinuates itself!—He next takes a view of the various productions of the earth: the different kinds of trees, beasts, birds, and fishes; the rivers that water the earth, the wonderful construction of the human body; the wise adaptation of every part to its respective use; and the proof that results from the whole, that the wise and powerful God is the only Creator.

The *tenth* Discourse is founded on the 1st Epistle to the Corinthians,—which had been read in the Church on that day on which this Lecture was given. In this he shows the necessity of believing in Christ as the Saviour—explains at large the term *Κυριος* or *Lord*, which is equally attributed both to the Father and the Son; to prove which he quotes several Scriptures. He then explains the names *Jesus* and *Christ*; the first was given to *Joshua*, the second to *Aaron*, those two being *types* of his *sovereign dominion* and *sacerdotal dignity*. Of the name *Jesus* he gives two etymologies; the one יהושע from the Hebrew יָשַׁע he *saved* or *delivered*; and the other Ιησους *Jesus*, from the Greek verb *Ιαω*, to *heal*: thus *Jesus* is *Saviour* and *Physician* both of body and soul.

The name *Christ*, *Χριστος*, he derives from *χρίω*, to *anoint*, because he was constituted *High Priest* from all eternity; and by Him the Prophets received the gift of the Holy Ghost, which is signified by *anointing with oil*.

He shows the abundant mercy of Christ in permitting his servants to be called by his own name. “The kings of the earth have names by which they are distinguished from their subjects; but *Christ* gives to his followers the name of *Christians*, thus sharing his dignity, as it were, with them.” To those who objected against the term *Christian* as a *new name*, he answers that, “it was long before predicted by the Prophet; who, speaking of the converts under the gospel, said, *The Lord shall call his servants by another name*, Isa. lxxv. 15. This name is not to be confined to one nation, like that of *Jew* and *Israelite*; for it is to take in all the inhabitants of the earth. The name *Christ*, from which we receive the denomination *Christians*, was that in which the Apostles exulted, and by which they wrought miracles. *Persians*, *Goths*,

&c., became Martyrs for this name; and through it, believers expel dæmons even to the present day." This is another proof that miraculous powers had not ceased in the Church in the days of St. *Cyril*.

The *eleventh* Discourse is on the *Eternal Generation and Temporal Birth of our blessed Lord*; and is handled in nearly the same way as before. *Cyril* strongly denies that there was any point of space or interval of time in which it could be said the *Sen* had not existed, or that the Father was *prior* to him.

The *twelfth* Discourse is principally founded on *Behold a virgin shall conceive and bring forth a son, &c.*, Isa. vii. 14. From which he takes occasion to observe that it is not less essential to salvation to acknowledge the *humanity* of Christ, than his divinity. To those who asked, Why was Christ incarnated? he answers, "He came to save us,—to make God known,—to sanctify the waters of baptism,—to destroy idolatry,—to vanquish the devil by the same means which he had used to destroy *us*,—and to render the human nature that had sinned, partaker of the Divine nature." To the Jews, who denied that a virgin could bear a son, he says, "Who made aged and barren Sarah the mother of Isaac? Who made the hand of Moses leprous and instantly restored it again,—who turned his rod into a serpent,—who took Eve from the side of Adam,—who formed Adam from the dust of the earth? Was it not God? and could not *He* who did these wonders cause a *virgin* to bring forth a *son*?" He afterward explains and applies several prophecies which referred to Christ; showing that in him alone they were fulfilled. On *Bethlehem Ephrata*, the birth-place of our Lord, he remarks, that Micah had predicted it to be the place in which Christ should be born, that it was still a rural spot, and well marked by the Psalmist as the birth-place of the Messiah, *Psa. cxxxii. 6. Lo, we have heard of it at Ephrata; we have found it in the fields of the wood.* The remaining part of this discourse is employed in vindicating the common orthodox interpretation of *Behold a virgin shall conceive, &c.*, against the exceptions and cavils of the Jews.

The *thirteenth* Discourse is concerning the *Crucifixion and Burial of Christ*. The most remarkable thing in this

lecture is the notice which St. Cyril takes of the predictions relative to every circumstance in our Lord's passion and death, which were distinctly noted in the Scriptures, and exactly fulfilled in what happened to Him.

JEREMIAH in deploring the miseries of Jerusalem said: *The Anointed (the Christ or Messiah) of the Lord was taken in their pits, of whom we said, Under his shadow we shall live among the heathen*, Lam. iv. 20.

DAVID pointed out the traitor who betrayed him, Psa. lv. 12.

ZECHARIAH, the *thirty pieces of silver*, for which he was sold, Zech. xi. 12.

ISAIAH predicted his being scourged and smitten on the cheek, and that the Jews should spit in his face, Isa. l. 6.

The PSALMIST, that he should permit himself to be judged and condemned without attempting to rise up in his own vindication, Psa. xxxviii. 12—14.

JEREMIAH, that he should be led as a lamb to the slaughter, &c., Jer. xi. 19.

ZECHARIAH, the day of his passion, and the extraordinary darkness which should take place, Zech. xiv. 6, 7.

AMOS, also, predicted this supernatural darkness, and showed that it should happen on one of the solemn festivals of the Jews, Amos viii. 9, 10.

The *casting lots* for his coat, was also predicted, Psa. xxii. 18; as was also the *purple robe* with which he was clothed, Isa. lxiii. 1, 2; and the *gall* and *vinegar* which were given him when he hung upon the cross, Lam. iii. 15, 19. It was also predicted that he should *be put to death by the wicked, and have his burying-place with a rich man*, Isa. liii. 8, 9—12.

Now as all these predictions were exactly fulfilled according to the accounts given by the Evangelist, we should receive the doctrine of *Christ crucified* with joy and confidence; and far from being ashamed of the cross of Christ, we should sign it upon our foreheads, use it in eating, drinking, going to sleep, rising, going out, and coming in.

The *fourteenth* Discourse is upon these words of the Creed: *The third day he rose again, ascended unto heaven, and sits at the right hand of God*. In this lecture he proves the resurrection of Christ against the *Jews*, and

against the *Manichees*, and shows from the Sacred Writings of the *Old Testament* that every circumstance was precisely foretold ; and from the *New* that they were as punctually fulfilled.

The *fifteenth* Discourse may be divided into three parts. The *first* treats of the *second coming of Christ*. The *second* of the *last judgment*, and the *third* of the *eternal kingdom of Christ*. On the *first* head he says, that when Christ comes the second time, he will renew the earth, which he had created, and purify it from all unholiness and pollution, and will wrap up the heavens like a scroll, not to annihilate them, but to render them more brilliant. On the *second*, he observes, that the Cross, which is the true and peculiar sign of Christ, shall be displayed in the heavens previously to his second coming, in a luminous form, and that all human beings shall be judged without the exception of a single person of any sex, age, or condition ; and that every *act* and *secret thought*, whether *good* or *bad*, shall be distinctly noted. On the *third* head, he proves the eternity of Christ's kingdom, from the Scriptures, against certain heretics who had lately risen up in *Galatia*, and who maintained that the reign of Christ should *terminate with the end of the world*.

The *sixteenth* Discourse has for its subject these words of the Creed : *I believe in the Holy Ghost the Comforter, who spake by the Prophets*. This discourse is continued through the following lectures.

From these words he takes occasion to maintain the divinity of the Spirit, proving that he is one with the Father and the Son. Shows the different heresies which infested the Church on this subject ; particularly those of *Simon Magus* and *Manes*. Declares the reason why the Holy Spirit is represented in the Sacred Writings under different emblems, such as *water*, merely to distinguish him from all other Spirits, such as *Angels*, the *human soul*, and every thing which is not *corporeal*,—notices his miraculous and saving operations—"His coming," says he, "into the soul is preceded by rays of heavenly light and wisdom, and then he comes in to protect, and preserve us from harm, heal our spiritual diseases, instruct, admonish, strengthen, comfort, and enlighten us : so that receiving much of his influence, we are enabled to communicate

light to others." He is called the *Paraclete*, because he is our support and comfort in all our weaknesses. He teaches us how to pray, and it was by his influence the Martyrs bore testimony to Christ as the dispenser of salvation. The Holy Spirit divides particular gifts to particular persons; to one he gives an eminent degree of chastity—to another, the love of poverty—to another, power to cast out dæmons, &c., &c. He presides over all the celestial powers, who are the ministers of his pleasure, and executors of his will. Cyril finishes this lecture by showing what is spoken in the Old Testament relative to this Spirit, and what he wrought in the great men who lived before and under the Mosaic dispensation.

The *seventeenth* Discourse continues the subject. In this Cyril shows what the Holy Spirit has done under the New Testament, and particularly in the persons who are principally noted there:—the blessed Virgin, Zechariah, and Elisabeth, John the Baptist, Simeon, the Apostles, Deacons, &c. Shows that it was by His influence that the Apostles preached, converted souls, healed the diseased, and carried the Gospel abroad throughout the world. Exhorts the Catechumens to come to baptism with sincerity and truth, and not to expect any influence from the Bishop, Priest, or Deacon, who might put them into the water, but from the Holy Spirit alone.

In the *eighteenth* he explains the last articles of the Creed: *I believe in the Holy Catholic Church, the Resurrection of the Body, and the Life Everlasting*. He considers the resurrection of the body as a doctrine which is the root and foundation of all our righteous actions, and proves the truth of it against the *Heathens, Samaritans*, and other *Heretics*, who denied that a body reduced to dust could possibly be restored again. After giving several illustrations taken from *trees, plants, &c.* he adduces the account of the *Phœnix* as related by St. Clement and others.—It is amazing how generally this story was credited among the early Christians; and it is not less so that not one of the Heathens either attempted to disprove or call the truth of it in question.

In answer to the objection, How can our scattered dust be again collected? Cyril observes, that every part of Creation is in the hand of God, and under his eye, and

that he who formed us in the beginning, can, after our dissolution, build us up anew in the resurrection. What, says he, are the principles of our bodies? A vile and abject matter, without order or arrangement! Nevertheless God converts this into flesh, bones, and nerves—out of this he makes the eyes, the tongue, hands, feet, and other organs: can then the resurrection of the body be impossible? It is certainly not more difficult to unite and vivify the scattered dust, than to constitute a human body out of such original materials. Against the *Samaritans*, who received only the *five books of Moses*, he uses the argument of our Lord, taken out of *Exod. iii. 6—15, I am the God of Abraham, Isaac, and Jacob, &c.* If then, says Cyril, the Patriarchs do not exist, and if their bodies are not to be raised again, we may say that God is the God of what has no existence; and that he resembles a king who has neither soldiers nor subjects; but God does not say, *I was the God of Abraham, &c.* but *I AM*. Besides, says he, open the book of *Genesis*, and you will see that out of the *dust* of the earth, God formed the *body*; and can he not form that dust into a human body again? On the *Catholic Church*, and the *Life Everlasting*, his remarks are not particularly interesting.

Five Mystagogic catechetical Discourses.

The *first* treats of the Ceremonies which precede Baptism.

The *second*, of the Anointing with Oil, sanctified by Exorcisms.

The *third*, of the Holy Chrism and of Confirmation.

The *fourth*, of the Eucharist.

The *fifth*, of the Liturgy, Communion, &c. Though there is much reason to believe that these are not the genuine works of Cyril, but the fabrication of a latter age, as several ridiculous circumstances in them sufficiently prove; yet I shall proceed to give an analysis of the whole, that the reader may judge for himself.

Dis. Myst. 1—The Catechumens having entered the door of the *Baptisterium*, standing with their faces toward the *west*, the place of *darkness* over which Satan the prince of darkness presides, they were commanded to

stretch out their hands and say the following words : *Satan, I renounce thee !*—as author of and instigator to all iniquity. *I renounce all thy works*—all kinds of sin, all thoughts and acts contrary to right reason. *I renounce all thy pomps*—theatrical exhibitions, the races in the *Hypodrome*, hunting,—promiscuous assemblies, idolatrous feasts, &c. *I renounce all the worship of the devil*—every thing relative to Idolatry, praying before idols, lighting lanterns at fountains, consulting sooth-sayers, or practising divination, making inscriptions on the leaves of trees, &c. Having thus renounced Satan and his works, they turn their faces toward the *East*, in token that God had now opened *Paradise* to them, from which Adam was expelled for his disobedience. After which, they professed faith in the Father, Son, and Holy Spirit.

Dis. Myst. 2.—Having finished their *Prenunciations*, their outer garments and shoes having been laid aside before they entered into the Baptisterium, they were stripped of their inner garments, to indicate that they had put off the old man with his deeds, and thus represented Adam in a state of innocence, who was naked, and yet not ashamed. After they were thus stripped they were anointed with *exorcised oil* from the crown of the head to the sole of the foot, to intimate that by Baptism they were ingrafted into Jesus Christ the true olive. This oil was exorcised by holy persons, with a variety of *blowings, breathings* and *invocations of the name of God*, after which it became so powerful, that it could purify the soul, and expel dæmons. Then they were conducted to the *Lavacrum*, and when they were asked whether they believed in the name of the *Father, Son, and Holy Spirit*, and had answered in the affirmative, and recited the confession of their faith, they were thrice plunged under the water, and thrice taken out, to indicate the *three days and three nights* in which Christ lay in the Sepulchre.—So that, by being *under the water*, and brought *out of it* successively, they appeared to be *alive* and *dead* at the same time ; and thus they showed forth the crucifixion, burial, and resurrection of Christ. “ Thus they had their sins not only blotted out, but were made children of God—for this

Baptism did *both* ; and, therefore, differed from the Baptism of John, which only conferred on them that received it the remission of sins !”

Dis. Myst. 3.—*Confirmation*, which is termed *χρίσμος*, *Chrism*, or *Unction*, by Cyril, and other Greek writers, was administered immediately after Baptism. The *fore-head* was first anointed ; to signify that the *shame* produced by the sin of the first man was taken away. Then all the *face* ; to show that all now with open face beheld as in a glass the glory of the Lord. Then the *ears* ; to show that they were now fit to hear the Divine Mysteries. Then the *nose* ; to show that they should breathe nothing but the divine odour of Christ. And lastly, the *breast* ; to intimate that they had now put on *righteousness as a breast-plate*, and were able to resist all the attacks of the devil. This anointing, says Cyril, renders us worthy to bear the Christian name, and is a preservative to our bodies, and a saving support to our souls.

Dis. Myst. 4.—After the unction, the newly baptized were admitted to the participation of the *Eucharist* or *Lord's Supper*. This Lecture is almost all employed in endeavouring to prove that the *bread* is the *real body of Christ* ; and the *wine* *His blood*, which the writer thinks he has demonstrated :—1. “ By the words of St. Paul, 1 Cor. xi. 23—29. 2. By the authority of Christ, who speaking of the bread declared that it was his body ;—and of the wine—asserted that it was his blood. 3. By the miracle of changing water into wine at the marriage of Cana in Galilee. 4. By the signification of Baptism, in which a spiritual marriage takes place between Christ and the soul, which cannot be consummated but by the mystery of the Eucharist ; for then we become one body and one blood with him by the distribution of this body and blood of Christ through all our members.” He concludes this Lecture with strongly exhorting them not to credit *their senses* ; but to *believe* that these substances, though they appeared to their *eye* and *taste* to be *only bread* and *wine*, are nevertheless the *real body and blood of Christ*. The author saw that it would be difficult to persuade his hearers that when Christ took bread into his hands, he took his own body, and that he broke his body in pieces when he broke that bread ; and that the disci-

ples really ate the body, and drank the blood of their Master while he was still talking with them ; which body was afterward hung on the Cross ; where it expired ; was buried ; raised again the third day from the grave ; and lastly, taken up to heaven :—and yet this body had been eaten by the disciples some hours before the crucifixion took place !

Dis. Myst. 5.—Contains an account of the ceremonies practised at the celebration of the Eucharist. After those were put out who were not to participate in the Holy Mysteries, the priest *washes his hands*, to intimate that innocence and purity are requisite in approaching the altar of the Lord. Then those who are present are commanded to give each other the *kiss of peace*, to intimate that they are perfectly reconciled to each other. After which the Priest says,—*Lift up your hearts.* People—*We have lifted them up unto the Lord.* Priest—*Let us give thanks unto the Lord.* People—*It is just and right to do so.* Then they chant the hymn of the Cherubim,—*Holy ! Holy ! Holy ! is the Lord God of Hosts.* The Priest then prays that the Holy Spirit may descend and change the bread and wine into the real body and blood of Christ. After which they pray for all the Churches—for the peace of the world—for the Emperors—soldiers—their neighbours—the sick and afflicted ; and for all those who have need of succour. Then the intercession of Patriarchs, Prophets, Apostles, and Martyrs is sought ; and prayers made for the dead ! After some other ceremonies, on which a signification is forced, the Priest, inviting to the Communion, says,—“ *Taste, and see that the Lord is good.*” “The persons who are to receive are exhorted to open their hands, and place the left on the right, as on a throne, keeping the fingers closely attached to each other, for fear of letting the smallest crumb fall ; for the loss of the smallest particle would be a greater loss than that of one of their members.” After having eaten the bread, they were to bow down the head as if in the act of adoration ; and thus drink off the cup. While their lips were yet moist with the wine, they were to apply their hands to them, and touch their foreheads, eyes, ears, and other organs of sense, with their wet fingers. They were finally commanded to render thanks to God,

for being permitted to partake of this holy Communion ; and exhorted never to deprive themselves of it, by giving way to sin.

All who have the slightest acquaintance with Ecclesiastical History, will perceive at once that these doctrines and ceremonies are not those of the primitive and Apostolic Church ; and that these *mystagogic catecheses*, can scarcely be supposed to be the work of Cyril, nor of any other writer of that time ; for, although a very general apostacy from simplicity and truth had already begun, yet several of the ceremonies and doctrines mentioned here were the productions of a grosser age, in which show, parade, and a variety of religious mummeries, were substituted for the pure testimony of the blessed Jesus and his Apostles ; and for that simplicity, inward purity, and outward holiness, which characterize the spirit and genius of the Gospel of Christ, and his *genuine* Disciples. Thanks be to God that we still have our BIBLES, which are with us the ONLY STANDARD OF TRUTH ; and that we are not obliged to take our religious Creed from the forged or spurious writings of uncertain Authors, or from the productions of apostate times !

An Epistle to the Emperor Constantius, concerning the miraculous appearance of a Cross in the heavens.—In the month of May, in the year 351, in the first year of Cyril's episcopacy, a miraculous cross was seen at Jerusalem. It began at nine o'clock in the morning, continued for several hours, and was seen by all the inhabitants of Jerusalem, both Christian and heathen. It was composed of a light more brilliant than that of the sun, and extended from mount *Calvary* to the mount of *Olives*, fifteen *stadia* in length, and of a proportionable breadth. The Christians who saw it ran to the church, and there returned God public thanks for giving them such a token of his approbation, so creditable to the sacred doctrine published among them. Cyril thought this worthy of interesting the attention of the Emperor ; and therefore wrote a circumstantial account of it in a letter which is still extant. If the letter be really the production of St. Cyril, the fact is a curious one, and the appearance might have been designed to accredit, in the sight of the hea-

then, that doctrine of *Christ crucified* which was the grand *key-stone* in the Christian fabric.

S. CYRILLI HIEROSOLYMOREUM ARCHIEPISCOPI *Opera*, a *Dionysio Petavia*, Gr. et Lat. fol. Par. 1622.

S. CYRILLI HIEROSOLYMOREUM ARCHIEPISCOPI *Opera omnia quæ supersunt*, a *Thoma Milles*, Gr. et Lat. fol. Oxon. 1703. An excellent edition.

— ab *August Toutlée*, Gr. et Lat. fol. Par. 1720. *Edit. opt.* I do not find that any of the works of this author have been translated into English. On his testimony to the books of the Old and New Testaments, all of which he received as divine, except the *Apocalypse*, which he has not mentioned, see Dr. Lardner, vol. iv. p. 299.

HILARY, *Bishop of Poitiers*, A. D. 354.

HILARY was born at Poitiers, in Aquitain, but whether of *Gentile* or *Christian* parents is uncertain. He applied himself early to reading and study, and, it is said, read the Jewish and Christian Scriptures for his instruction, as well as the writings of the heathen philosophers and poets. By this means he acquired an immense stock of knowledge at a very early age. While reading the *Pentateuch* he was struck with the description given of the true God, whom he did not know; but desiring farther information, he read the *four Gospels*, and was astonished to find that this God, through love to mankind, became incarnate, and died for the sins of the world. On this he immediately embraced the Christian faith, and became one of its most faithful, unblameable, and zealous advocates. The people of Poitiers, struck with his extensive knowledge, uncommon eloquence, holy life, and fervent zeal, desired that he might be appointed their bishop, though, as yet, in no sacred office; being a married man, with a wife and one daughter. In 355 he was present at the council of Milan, and in 356 he opposed *Saturinus*, the Arian bishop of Arles, who got him banished to Phrygia, where he wrote his *twelve books against the Arians*. In the *fourth* year of his exile he was called to the council of *Seleucia*, in 359, where he delivered a power-

ful and eloquent defence of the orthodox doctrine, and detected the artifices of the heretics in such a manner that, in order, says *Bruyssset*, to get rid of so powerful an adversary, they sent him back into France, where he was received with the greatest demonstrations of joy and affection by his flock at Poitiers. He afterward held several councils for confirmation of the orthodox faith, and travelled through different parts of Italy, strengthening the Churches. Having gone through much suffering and labour, he ended a holy and useful life at Poitiers, January 13, 367. From the rapidity and vehemence of his eloquence, St. Jerom styled him *Latine eloquentiæ Rhodanus*—the Rhone of Latin eloquence. His life was written by *Fortunatus*, but is not always to be depended on.

The Works of Hilary are the following :—

DE TRINITY, libri xii.

Book I., divided into 38 chapters. This is properly a *Prologue* to the whole work. In it he gives an account of the process of conviction in his own mind, till it ended in his thorough conversion to the Christian faith ; shows that his *chief* design in the following books is to expose and confute the errors of *Arius* and *Sabellius*, yet promises to attack those of any other heretics he may have occasion to mention. Asserts, that the origin of all heresies may be traced to the *pride* of man, who, trusting in his own understanding, neglects to consult and submit to the authority of the Sacred Oracles, where God has revealed the truth.

In *Book II.*, which is divided into *thirty-five* chapters, he treats of the *Trinity*, in general terms, grounded on the commission given by our Lord to the Apostles, “ Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” And then treats of the office and dignity of each person distinctly ; speaks of the origin of Heresies ; and of that which opposes the doctrine of the Trinity ; ridicules those who would not believe this doctrine, because they could not comprehend it, though supported by Divine authority ; while they credited numberless matters relative to themselves, which, in their nature, &c., were equally incomprehensible ; produces several scriptures concerning the Godhead of Christ, explains and reasons on them ;

shows the authority and excellency of the Holy Scriptures ; compares them to a medicine capable of curing all kinds of diseases ; considers those texts on which *Sabelius*, *Ebion*, and the *Arians* built their Heresy ; and restores them to their proper signification. Proves that the Holy Spirit exists distinctly from the Father and the Son ; and demonstrates its Divine nature and office ; and the necessity of it as a gift from God for the salvation of the soul.

In *Book III.*, which is divided into *twenty-six* chapters, he endeavours to establish the *eternal Sonship of Christ*, and combats those who, from mere human reason, pretend to doubt or deny it ; shows, that though the Son was *begotten* of the Father, yet, not from *nothing*, as some had asserted, seeing he was *from the Father* ; not in the way of natural generation ; for there is nothing changeable in God ; not divided, nor cut off from the Divine Nature ; nor an extension of it, for God is impassable, and incorporeal, and the Apostle asserts, that “in Him dwelt **ALL THE FULNESS** of the Godhead bodily ;” consequently, Christ is not a part or division of the Godhead. He then adduces the *miracle* wrought at the *marriage of Cana in Galilee* ; and that of the *multiplication of the loaves*, from which he draws this conclusion ; that if these miracles are not to be disbelieved, though they are above the comprehension of man, so the doctrine of the eternal generation of the Son should not be rejected because it is incomprehensible. He then produces various scriptures to prove the *equality* of the Son with the Father ; and as to the *wise men of the world*, who still contend and deny these things, he contents himself with referring them to that scripture, Isa. xxix. 14, 1 Cor. i. 19, 20, “God will confound the wisdom of the wise, and bring to naught the understanding of the prudent.”

In *Book IV.*, which consists of *forty-two* chapters, he attacks the *Arians* in form ; and all other Heretics who denied the eternity and *consubstantiality* of the *Logos* or *Word of God*. The *Arians* maintained, that those who first used the term *Consubstantial*, (being of one substance, *quod Græcè ὁμοουσιον dicitur*.) attached a false meaning to it ; “for it is impossible,” say they, “that the two Divine Persons can have the same substance, except in the three

following ways: 1. If the Father be of the same substance with the Son, it is because he, by his infinity, has taken a body from the Virgin's womb; and given himself the name of Son, merely to designate his union with that flesh. 2. Or, the Father and the Son must have received their origin from some other being. Or, 3. If the Son be said with propriety to be *consubstantial* with the Father, he must have assumed a part of the Divine substance." These quibbles Hilary refutes, by showing, that the orthodox never received the term in any of these acceptations: but, simply to point out the nature of the Divine birth of the Son, who was eternal, and of the whole substance of the Father, the nature of which filiation could not be expressed by a more convenient or appropriate term.

He then takes a view of all those passages of Scripture, alleged by the Arians, *to show that the Father is God, to the exclusion of the Son*; and proves, that they are to be understood as distinguishing the Divine Being from the false gods of heathenism. And that Moses himself, who declares, Deut. vi. 4, "the Lord our God is one Lord;" shows elsewhere, that in this one Lord there is a plurality of persons. In Gen. i. 26, God says, "Let us make man in our image, and in our likeness." And in Gen. xix. 24, it is said, "The Lord rained upon Sodom, and upon Gomorrah, brimstone and fire from the Lord, out of heaven." From these Scriptures, and a multitude of others, he shows the *plurality* of persons in the Godhead; and at the same time, the indivisible *unity* of the Divine Nature.

The *fifth* book, is properly a continuation of the subject in the *fourth*; and is sometimes ranked as the *second* book, because it is only in the *fourth* that Hilary makes his formal attack on the Arians.

This book is divided into *thirty-nine* chapters, in the whole of which two things are principally proved. 1. That the *Logos* is really God according to the Scriptures. And 2. That His divinity derogates nothing from the *unity* of the Divine substance. To establish the first, he shows, that the Creation of all things, which by Moses is attributed to *God alone*, is also attributed to *Christ* in the New Testament; "for by Him were all things created, which

are in the heavens and in the earth," &c. Col. i. 16. Therefore, He is truly and properly God. He asserts, that it was Christ who appeared to the Patriarchs of old ; that they adored Him, and gave Him the attributes peculiar to God,—that the name of *Angel*, which is given to Him in the Old Testament, is not a name to ascertain His *nature* : but merely a name of *office* ; for, the very person who is called *Angel*, and *Angel of the Lord*, is termed the *just Judge*—the *Judge of all the Earth*—*I am that I am*, &c. ; which sayings are true of God only. On this subject, he cites many passages from the Old and New Testaments, reasons with great force upon them, and shows that they incontestably prove that *Christ is the true God*, and of *one substance or nature with the Father*.

The *sixth* book is divided into *fifty-two* chapters. In the beginning of it Hilary shows, that the cure of Arianism is extremely difficult, as the poison had spread itself over almost the whole Roman empire : but that it was his duty as a bishop and guardian of the truth, to do what he could to defend that truth : and, as *many* were *infected*, the prospect became the more encouraging, seeing, by a proper discovery of the truth, *many* might be *brought back* from the error of their ways. In order completely to unmask this dangerous heresy, he produces at length the *Arian Creed*, which he calls *Exemplum Blasphemiae*, and which he had before introduced in the *fourth book*, and confuted by testimonies drawn from *Moses* and the *Prophets* ; but here he confutes it from the testimonies of the *Evangelists*. He takes occasion also to show with what subtlety this creed was drawn up ;—Arius and his followers pretending only that it was composed against the *Valentinians*, *Manicheans*, and *Sabellians*, that themselves might appear to be *orthodox*. He takes occasion from this to expose the errors of these different sects, and shows that their doctrines were never acknowledged by the Church, which held, at all times, the Evangelic and apostolic faith. Instead of the *Bythos*, *Sigè*, and *thirty Æons* of Valentin, (see before p. 100,) the Church held *one God the Father*, of whom were all things ; and *one Jesus Christ our Lord*, from whom are all things. Nor did the Church ever believe with the *Manicheans*, that Christ was a portion of the Divine substance ; because that sub-

stance suffers neither *extension* nor *division*: and it was ever equally averse from the doctrine of *Sabellius*, who said that the Father had taken a body from the womb of the Virgin, to which he gave the appellation of *Son*. On the contrary, Hilary proves that the Father communicates His *whole substance* to the Son in such a manner as still to continue to be *God*, without extension, division, or diminution of nature.

This Sonship of Christ he proves, 1. From the testimony of the FATHER ;—"Thou art my Son, this day have I begotten thee," *Psa.* cix. "This is my beloved Son, in whom I am well pleased," *Matt.* xvii. 5. *Secondly*, by the testimony of *Christ* himself, who calls God His *Father*, in this particular and essential sense, *John* xiv. 28. xii. 27. *Thirdly*, by the testimony of the *Apostles*, who, when our Lord told them, *John* xvi. 28, that "He had come from the Father, and was about to return to Him," said, "Lo, now thou speakest plainly and speakest no proverb—by this we believe that Thou camest forth from God," ver. 29, 30. The remaining part of this book is full of Scripture testimonies relative to the same point.

In the *seventh* book Hilary extends and strengthens the arguments which he had but barely proposed before. Complains of the cunning of the adversaries of the Catholic faith—that they often made use of Scripture terms, and orthodox expressions, that they might the better disguise their pernicious opinions, and thus the more effectually lead the unwary astray. So various, he says, were the heretical opinions concerning the Trinity, that he found it difficult to show *what the Catholic faith really was*. If, says he, I declare on the one hand, with *Moses*, the *Prophets*, and *Apostles*, that there is but ONE GOD, *Sabellius* supposes that I am one of his party. If, in opposition to *Sabellius*, I maintain that the *Son is God*, the *Arians* accuse me of admitting two deities. If I say, that the Son of God was born of the Virgin Mary, *Ebion* and *Photinus* avail themselves of my assertions to support their falsehoods.—But such is the energy of Truth, that it derives illustration even from its adversaries:—immoveable in its nature, it gains strength from every attack,—it becomes more and better known in consequence

of the accusations brought against it; and though for a time, it may appear low and almost abandoned, it is then that it puts forth its might, and triumphs over every adversary.

After showing that *Sabellius* and *Arius* contradict and confute each other, and that their reciprocal confutations redounded to the glory of the Truth; he comes to the merits of the question, and proves that Christ is truly God, from the name God which is given to Him in the Gospels, and from what is said of His *birth, nature, power, and works*. In proof of this point, he produces a number of passages from the *four Gospels*, which incontestably prove that Christ is God,—that He Himself professed to be such,—that the Jews understood Him as making Himself *equal with God*, which He did not deny,—and that He asserted His Godhead in the most solemn and explicit manner to His disciples in His answer to Philip, John xiv. 9, “He that hath seen me hath seen the Father.” This book is divided into *forty-one* chapters.

Hilary begins the *eighth* book with some observations on the qualifications of a Christian Bishop, founded on the words of St. Paul, Titus i. 9, 10: “It is not enough,” says he, “that a bishop be irreproachable in his conduct, he must also be learned; for if he be pious and illiterate, he can only profit himself; and if he be learned and destitute of piety, his work will be unfruitful.” He next proceeds to prove the *unity of substance* in the nature of the Father and the Son, which he chiefly founds on our Lord’s words, John x. 30, “I and the Father are one.”—This he shows, does not signify a unity of *will* or *design*, but a perfect unity of Nature; for “in Him dwelt all the fulness of the Godhead bodily,” *i. e.* says he, *totally and without reserve*. This book is divided into *fifty-six* chapters.

In the *ninth* book, which consists of *seventy-nine* chapters, he enters at great length into the proofs of the two natures in Christ, which he found particularly necessary, because the Arians had confounded them, attributing to the *Divine nature* what properly belonged to the *human nature*, to which it was united. He then considers the objections raised by the Arians, against the divinity of Christ, drawn from particular scriptures, which to answer

their own purposes, they separated from their connection with the context.

The principal arguments of the Arians against the Godhead of Christ, which are here refuted with considerable ability, are those founded on the following scriptures:—"Why dost thou call me good? There is none good but one, that is God," Mark x. 18. "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent," John xvii. 3. "The Son can do nothing of himself," John v. 19. "The Father is greater than I," John xiv. 28. All these objections Hilary readily answers; and completely overthrows the arguments built on them in favour of Arianism. This is a very instructive book, in which the reader will find many difficult scriptures plainly and satisfactorily illustrated.

The *tenth* book is divided into *seventy-two* chapters, and commences by showing that though the objections which he had refuted in the former book, were common to the Arians in general, there were others that were only urged by particular persons. Such as the *fear* which our Lord expressed at the prospect of his sufferings; from which they inferred that He was no more than a mere man.

All such objections Hilary readily answers, by showing that our Lord had a perfect human nature, to which the Divine nature was united. That as *Man*, He felt hunger, thirst, fatigue, deprecated suffering, &c., to which He was not liable, by any natural necessity, as He had never sinned; and, therefore, had a right to deprecate and abhor them.

In the *eleventh* book, which is divided into *forty-nine* chapters, Hilary considers *two* other objections made by the Arians, founded on the following scriptures:—"I ascend to my Father, and your Father, and to my God, and your God," John xx. 17. This he proves, (from the words immediately preceding, *Go to my brethren, and say unto them,*) our Lord spake as *man*, to encourage and comfort His disciples, showing them that they had the same right to come unto God, as *their God and Father*, as He had in His human nature. The second objection they founded on 1 Cor. xv. 24—28, "Then cometh the end when he shall have delivered up the kingdom to God, even the Father—then shall the Son also be subject unto

Him who put all things under Him, that God may be all in all."

In this passage, the Arians said, *three* things were plainly spoken of:—1. The subjection of the Son to the Father. 2. The end, or consummation of all things. And 3. The delivering up of the kingdom. Hence, they conclude that Christ's nature was *inferior* to that of the Father—that He must be deprived of His kingly dignity—and at last destroyed like the rest of the creatures. To this Hilary answers that Christ is, indeed, to give up the empire or government of the Church to the Father—place at His feet all those He has purchased; and, to complete the work for which He was sent into the world, become Himself subject to Him who sent Him. But the term *end* or *consummation*, made use of by St. Paul, does not signify a cessation of being, but only such an *end* as precludes the possibility of any *farther change* taking place; as the state both of the wicked and the just shall then be for ever *fixed*. As to what is said of the *Son giving up the kingdom to the Father*, it cannot be so understood as that the Son shall be deprived of it;—for, with equal propriety might it be said, the Father was deprived of it when he gave it to the Son;—but as it would be absurd to say that when the Father delivered this kingdom into the hands of His Son, then the Father was without the kingdom; it is not less so to say that when the Son delivers up this kingdom to the Father, He is then deprived of it. *As to the Son being subject to the Father*, no more is intended by it than merely to show that the *human nature* will be for ever subject to the divine.

With this exposition of *Hilary*, St. Jerom was so well satisfied, that, being consulted by the Presbyter *Amand*, concerning the sense of this difficult passage, he expressed his astonishment that *he* should be sought to for a solution of this difficulty, seeing St. *Hilary*, Bishop of Poitiers, had explained it so completely in his eleventh book against the Arians:—*Miror te hoc a me quærere voluisse, cum sanctus Hilarius, Pictaviensis Episcopus, undecimum librum contra Arianos hæc quæstione et solutione complerit.* Hieron. ad Amandium. Epist. 147.

In the *twelfth* book, which consists of *fifty-seven* chapters, Hilary proceeds to consider other arguments and

assertions of the Arians, such as,—*The Son had no existence before he was born* ;—*He was made out of nothing* ;—and one built upon that scripture, *The Lord possessed me in the beginning of his ways*, Prov. viii. 25 : which last text the Arians and others, following the absurd Version of the Septuagint, Κυριος εκτισε με αρχην ὁδων αυτου—*The Lord created me the beginning (or chief) of his ways*—understood as meaning *Jesus Christ*, and therefore a proof that he was a *creature*. It is strange that Hilary did not controvert this false translation ; but the *Vulgate* (which properly translates the Hebrew word יָרָא, by *possedit me*, possessed me) was not yet made ; and probably Hilary had no knowledge of Hebrew. Not suspecting the incorrectness of this translation, Hilary denies their conclusion for the following reasons :

1. Divine worship cannot be given to a creature : but Christ is worshipped, therefore Christ is not a creature.
2. All things were created by Him, and to Him the name of *Creator* is applied.
3. He is not subject to any of those affections, changes, &c., to which created things are liable.
4. Because He was in the form of God, and consequently possessed the nature of God ; for if Christ, being in the form of God, could still be a *creature*, it will follow that the Father himself is a creature.
5. Because *equal honour* is commanded to be paid to the *Son* as to the Father, &c.

He then endeavours to answer the objections raised by the Arians against his Sonship ; for if, said they, *He was begotten, there was time antecedent to His birth*. But, in answer to this, Hilary says, He was eternally begotten ; and that, as the Father is *eternal Father*, so the Son is *eternal Son*.

He concludes with an affectionate prayer to God, that he may be preserved in that faith of the Father, Son, and Holy Ghost, in which he was baptized.

A Book concerning Councils,—or concerning the faith of the oriental Churches, addressed to all the *German, Belgic, Gallic*, and *British* Bishops. This book is divided into *ninety-two* chapters, and contains, among other things,—1. The Arian Creed, composed at the council of *Sirmium* ; to which are subjoined, Remarks upon it, and its Anathematization, in twelve particulars. This creed is preserved

in Greek, by *Socrates Scholasticus*, Hist. Eccl. lib. ii. c. 30, and may be found in the *English* edition of the *Ecclesiastical Historians*, fol. Lond. 1709, p. 266.

2. *An Exposition of the Ecclesiastical Faith*,—drawn up at the council of Antioch by 97 bishops.

3. *A Creed*,—drawn up at the council of Sardis, by bishops gathered together from Thebais, Ægypt, Palestine, Arabia, Phœnicia, Cœlo-Syria, Mesopotamia, Cilicia, Pontus, Paphlagonia, Galatia, Bithynia, Hellespont, Asia, Phrygia, Pisidia, the Cyclade Isles, Pamphylia, Caria, Lydia, Thrace, Mysia, and Pannonia.

4. *A Confession of Faith*,—composed at *Surmium*, against the writings of *Photinus*, contained in 25 Articles, with Anathemas against those who held a contrary Creed; some of which are sufficiently rash and uncharitable,—“If any one,” for instance, “do not believe that the words, Gen. xix. 24, *The Lord rained fire and brimstone from the Lord out of heaven*, refer to the Father and the Son, let him be accursed!”—*Si quis, Pluit Dominus a Domino, non de Filio et Patre intelligat, sed ipsum a se pluisse dicat: anathema sit.* Art. 16.

At the conclusion of this book a small Tract is added, with this title, *S. Hilarii Apologetica ad reprehensores libri de Synodis responsa*.

Besides the above, Hilary wrote,—

Two books to Constantius.

To Constantius the Emperor,—one book.

This last may be rather entitled, *A book against Constantius the Emperor*.

Against the Arians, or against Auxentius,—one book.

A Commentary upon the Psalms.—This work contains many judicious and excellent things.

A Commentary on Matthew.

An Epistle on the Divinity of Christ,—first published with three Dissertations, by the Abbé Trombelli, in a Collection printed at Bologna, 4to. 1751, entitled, *De veterum Patrum Latinorum, Opuscula nunquam antehac edita*.

The following, attributed to Hilary, by *Jerom*, and others, are all lost. 1. A Commentary on Job. 2. On Canticles. 3. On the Epistles of Paul. 4. A book against the præfect Sallust. 5. A book of Mysteries. 6. A book to Fortunatus, concerning the number seven. 7. A book

of Hymns. 8. Various Epistles. Several other works have been attributed to him, but they are evidently spurious.

It is surprising that Hilary, in no part of his writings, ever quotes, or refers to the Text of the Three Witnesses, 1 John v. 7. Is this not a proof that no such text existed in any copy of the Scriptures which he had seen? Had he either met with it, or heard of it, he would undoubtedly have availed himself of a testimony so much in favour of that subject to which his attention through all his writings was invariably directed. See the observations on this subject, p. 71.

SANCTI HILARII *Opera*, fol. *Jodoc. Bad. Ascens.* 1500.

————— *Opera complura coimpressa, in ædibus Ascensianis*, 1510. This edition contains the Twelve books on the Trinity—A book against Constantius—Two books to Constantius—One against Auxentius—The book concerning Synods—The Commentary on the Psalms—and that on the Gospel of Matthew,—with the spurious Tract entitled *An Epistle to his daughter Apra*, or *Abra*, which Erasmus calls *nugamentum hominis otiosè indocti*.

————— *Opera*, a *Pet. Constant.* fol. *Par.* 1693. Allowed to be one of the best editions published by the learned fraternity of St. Maur.

————— a *D. F. Oberthur*, 8vo. *Wurceb.* 1785—88. 4 vol. An excellent edition, and the *best* of this Work.

A book of Hymns,—attributed to Hilary, was printed at Paris, 4to. 1480.

The *twelve books De Trinitate* were first printed at Milan, by *Leonard Pahel*, fol. 1489; with *St. Augustin's* Work on the same subject.

The Works of St. Hilary have never been translated into English. A judicious abridgment of his *Twelve Books on the Trinity* might be very useful. It is strange that Dr. *Lardner*, who was a man of great candour and liberality, should have devoted a chapter of only *fourteen lines* to this Writer and his Works!

EUSEBIUS, *Bishop of VERCELLI*, A. D. 354.

This eminent man, who suffered much in vindication of the orthodox faith, is said to have been born in Sardinia.

He became Bishop of *Vercell*, or *Vercelli*, A. D. 354, and was present at the Council of Milan, in 355, where he strongly contended for the orthodox faith, and wished that the first act of the Council should be, to cause all the Bishops to subscribe the acts of the Council of Nice. But Arianism triumphed in the Council, under the strong arm of the emperor Constantius, and Eusebius was banished to Scythopolis, in Syria, afterward to Cappadocia, and again to the Upper Thebais. He died about the year 370.

It is supposed that the *Codex Vercellensis*, a MS. containing the *Itala Version* of the four Gospels, since published by *Blanchini*, was *written* by this Eusebius. St. Jerom says that he translated Eusebius of Cæsarea's Greek Commentary on the Psalms into Latin: but this is entirely lost. *Two Epistles*, attributed to him, are extant in the *Bibliotheca Patrum*.

LUCIFER, *Bishop of CAGLIARI*, A. D. 354.

This Christian writer was also a sufferer with Eusebius of Vercelli. He was bishop of *Carali*, now called *Cagliari*, in Sardinia, and appears to have been driven into banishment *four times* by the Arians. As he refused to admit into communion those bishops who had complied with the Arians when they wished to return to the Catholic Church, it occasioned a schism, which gave rise to the sect called *Luciferians*, who held no peculiar religious opinion, and were only distinguished by their absolutely refusing to admit the unfaithful Bishops to Church fellowship, who, through *fear*, or to *gain favour*, joined in with the Arians in the reign of *Constantius*. He died about the year 370. He is author of the following Works:—

Ad Constantium Imperatorem pro Athanasio, lib. 2.

De Regibus Apostaticis, lib. 1.

De non conveniendo cum Hæreticis, lib. 1.

De eo quod moriendum est pro Dei Filio, lib. 1.

De non parcendo in Deum delinquentibus, lib. 1.

Ad Florentinum Epistola.—See the Appendix to the *Bibliotheca Patrum*, T. iv. 181—250.

LUCIFERI *Opera*, a *fratribus-Coletis*, fol. Venet. 1778. I have met with no part of his writings in *English*.

GREGORY, *Bishop of ELVIRA*, A. D. 355.

Elvira, anciently *Illiberis*, is a province of ~~Bætica~~ in Spain: of this place Gregory appears to have been Bishop in 355. He was living in 392, when Jerom wrote his Catalogue of illustrious Men, but was then of a great age. He wrote a book *De Fide*, which is supposed to be the same which is called *Gregory Nazianzen's 49 Orations*; and is usually joined with the Works of St. *Ambrose*. *Append. Bib. Patr* T. ii. p. 346—358. *Edit. Bened.*

AETIUS, A. D. 358.

~~AETIUS~~ was born at Antioch, and studied awhile at Alexandria, whence he returned to Antioch, and was ordained deacon by *Leontius*, Bishop of that city. It is said he was at first a goldsmith by profession, but that afterward he practised physic at Alexandria with great reputation, giving his advice *gratis* to such as needed it. He was undoubtedly an Arian, and seems to have run into greater extravagances in defending his opinions than any before him, so that he had the appellation of *Atheist*.

A short Work of his *Concerning the Faith*, consisting of forty-seven propositions, is preserved and refuted by *Epiphanius*.

PHCEBADIUS, *Bishop of Agen*, A. D. 359.

PHCEBADIUS, bishop of Agen in Gaul, called also *Fita-dius*, and, by the inhabitants of the country, *St. Fiari*, was living in 392, when Jerom wrote his Catalogue, but was then in extreme old age. He was an eminent man in his time, and was present at several Councils: that of

Rimini, in 359, of *Paris*, in 360, and of *Valence*, in 374, and that of *Saragossa*, in 380.

He wrote a Book *Against the Arians*, which is still extant.

PHŒBADI EPISCOPI *Liber contra Arianos*, in Append. *Bib. Patr.* T. iv. p. 300—305. 4to. Paris, 1570.

EUNOMIUS, *Bishop of Cyzicum*, A. D. 360.

EUNOMIUS was a native of Cappadocia, a disciple of Aetius, and one of the chiefs of the *Arian* heresy. He is accused also of being an *Antinomian*. He was thrice banished; 1st, by *Constantius*, 2dly, by *Valens*, and 3dly, by *Theodosius*. Most of his Works are lost. He wrote—

A Commentary upon the Epistle to the Romans,—in seven vols. This work is lost.

A Confession of Faith,—presented to the Emperor *Theodosius* in 383. Published by *Fabricius*, *Bib. Græc.* vol. viii. p. 253—260, in Greek and Latin.

An Apologetic Discourse—in 28 chapters; extant in Greek and Latin, in the *Biblioth. Græc.* of *Fabricius*, vol. viii. p. 262—305.

An Apology for the above Apology,—in answer to *Basil*, who had confuted it. This piece was answered by *Theodore*, *Gregory Nyssen*, and others.

A number of *Epistles*—which are all lost.

CAIUS MARIUS VICTORINUS AFER, A. D. 360.

Was born somewhere in Africa, of idolatrous parents, whence he came to Rome, and became very eminent as a Teacher of Rhetoric; for his eminence and success in which, he had the honour of a public statue set up in Trajan's forum. In his old age he embraced the Christian Religion; and made a public profession of it. When the Emperor Julian published his edict, forbidding Christians to teach Grammar, Rhetoric, and other branches of Polite Literature, Victorinus shut up his school, rather than purchase the liberty of teaching by any sinful compliances. So satisfied was he of the *Truth* of the

Christian Religion, and of the *Orthodox Faith*, that he wrote Defences of both : 1. A Treatise against the *Manichees* ; and, 2. Four books against the *Arians*. These are still extant, and may be found in the *Bibliotheca Patrum*, T. iv. p. 253. For the edification of the *Faithful*, he wrote Commentaries on St. Paul's Epistles. There is an Exposition of the first and second books of Cicero's Rhetorics ascribed to this writer. It may be found in Putschius's Collection of the ancient Rhetoricians, 4to. Hanov. 1605.

APOLLINARIUS, *Bishop of LAODICEA*, A. D. 362.

APOLLINARIUS was son of a presbyter of the same name, a native of Alexandria, who removed from thence to Berytus, where he taught Greek. Afterward he came to Laodicea, where he was made presbyter ; and his son, the younger *Apollinarius*, a *Lector* or Reader in that Church, of which the father afterward became bishop.

In 362, the Emperor Julian having published an edict forbidding the Christians either to teach Greek Literature, or read any of the Greek Authors, poets, historians, or philosophers, Apollinarius the father wrote a *Greek Grammar*, agreeably to the form of the Christian Religion ; and turned the *Pentateuch* into Heroic verse ; and made a *paraphrase* of all the Historical Books of the Old Testament, using every *form of verse*, in the Work, usually employed by the Greek poets ; that, no word, or form of expression in the Greek language might be unknown to the Christians. At the same time *Apollinarius* the son, put all the *Gospels* and *Apostolic Writings* into the form of Dialogues, in imitation of the Writings of Plato. See *Socrat. Scholast. Hist. Eccl.* l. iii. c. 16.

To this account *Sozomen* adds, (*Hist. Eccl.* l. v. c. 18.) that as the Christians could no longer have the advantage of reading *Homer*, the younger *Apollinarius* wrote the *Jewish Antiquities*, to the reign of Saul, in *twenty-four* books, giving to each book the name of a Greek letter, in imitation of HOMER. He also wrote *Comedies*, in imitation of MENANDER ; *Tragedies*, in imitation of EURIPIDES.

DES; and *Lyric Poems*, in the manner of PINDAR: all the subjects of which, he took from the Sacred Writings.

Besides these Works which at once proved both the piety and learning of Apollinarius, he wrote *Commentaries* on most, if not on all, the Sacred Scriptures,—and *thirty books against Porphyry*—one *against the Manichees*, mentioned by Epiphanius, (Hær. 66,)—and one *against Eunomius*, according to Philostorgius. Some have thought that, he published an entire Greek version of the *Old Testament*, composed out of different versions, especially that of Symmachus. Others think that, what Jerom speaks on this subject, is to be understood only of his Comments. It is supposed also that, he wrote against various kinds of *Heresies*. It is strange that, he who had written so much in defence of Christianity, and so effectually combated many Heresies, should himself become a heretic, or pass to succeeding generations as one! However, so it is; and the *Apollinarians*, his followers, made one of the *fourscore Heresies*, exposed by Epiphanius. The following opinions are attributed to him:—1. That though Christ assumed a human body, yet he did not take a human soul; the *Logos* serving to that body in the place of a soul. 2. The Saints shall be raised up, and spend 1000 years in the land of Judea, during which the Law of Moses shall again be set up, circumcision practised, the Temple Service restored, and sacrifices offered as before. 3. That there are degrees in the Sacred Trinity—the *Holy Spirit* is great, the *Son* or *Logos* greater; and the *Father* greatest. 4. That the body of Christ came down from Heaven. 5. That the Deity of Christ also suffered.—Whether he held these very opinions or not, or whether they are not consequences drawn from his writings, which he would not have acknowledged, we cannot certainly say. It is very likely he did maintain that, the *Logos* supplied the place of the rational soul in Christ, but that, he held the other opinions, there is not, I think, clear evidence. No man deserved better of the Church of God than he did, for his extraordinary and successful labours. Several of the ancients, and among them Epiphanius, speak of him in terms of the highest respect. He is allowed by the Arians of that time, to have been a zealous and able assertor of the *Homoousian* doctrine, viz.

that Christ is consubstantial with the Father; and indeed he is generally allowed to have been sound in the doctrine of the *Trinity*.

Of all the voluminous works of *Apollinarius*, only his *Paraphrase of the Psalms*—has escaped the ravages of time. It is in *Heroic verse*; and was first published from two MSS. in the French King's library, by *Hadrian Turnebus*, cum Var. Lect. 8vo. Paris, 1552.

——— Gr. et Lat. in Biblioth. Pat. fol. *Morell*. Par. 1644, tom. xiv. pp. 162—298.

Apollinarius composed many Psalms and Hymns, for festivals, and others on a variety of subjects, all tending to the praise and glory of God. The men, says *Sozomen*, sung them at their work, and in their entertainments, the women sung them at their distaff; and some were sung by his followers in their religious assemblies. We have particularly to regret the loss of these, and of his *thirty* books against Porphyry. His being branded with the name of *Heretic* caused his writings at first to be *neglected*, and secondly destroyed.

ULPHILAS, *Bishop of the Goths*, A. D. 365.

ULPHILAS, written also *Vulphila*, *Urphila*, and *Gilphula*, was a Cappadocian by birth, and became Bishop of those *Goths* who anciently dwelt eastward of the Borysthenes, but settled, toward the middle of the fourth century, in *Wallachia*, about which time *Ulphilas*, their Bishop, invented an *Alphabet* for them, since known by the name of the *Gothic Alphabet*; and translated the whole *Old and New Testaments* into the *Gothic tongue*. Of all this important Version nothing remains but the *four Gospels*, which have been printed in the Gothic character, from the *Codex Argenteus*, now preserved in the University of *Upsal*. The best edition of this work is the following,—

Sacrorum Evangeliorum VERSIO GOTHICA, ex Codice Argentio emendata atque suppleta, cum Interpretatione Latina Annotationibus ERICI BENZELII, edidit Observationes suas adjicit et Grammaticam suam præmisit, EDVARDUS LYE, 4to. Oxon. 1750. See the *Bib. Dict.* vol. vi. p. 216.

The MS. from which this work has been printed is written in *silver Letters*, on Vellum, the initials *gold*.

Of the Version of this learned Bishop, who is generally reputed to have been an Arian, (perhaps not on sufficient evidence,) nothing else remains, except a *few chapters* of the *Epistle to the Romans*, published first by *Knittel*, and afterward by *Ihre*, with the following title :—

Fragmenta Versionis ULPHILANÆ continentia particulas aliquot Epistolæ ad Romanos, haud pridem ex Codice re-scripto Bibliothecæ Guelpherbytanæ, a F. Ant. Knittel, edita, nunc cum, aliquot Annotationibus typis reddita, a Joan. Ihre, Upsaliæ, 1763.

Nothing else of this Author's works is come down to our times.

DAMASUS, *Bishop of ROME*, A. D. 366.

DAMASUS was a Spaniard by birth ; but, coming to Rome, he became successively *Lector*, *Deacon*, and *Presbyter* of the Church of St. Lawrence. When Liberius, Bishop of Rome, died, who had been driven into exile by the Arian Emperor *Constantius*, Damasus was elected in his stead, after a severe struggle with the presbyter *Ursinus*, or *Ursicinus*, who also became a candidate for that honour. On this occasion, several most scandalous disturbances took place between the adherents of both parties, so that, according to *Ammianus Marcellinus*, a heathen historian, 137 persons were killed in one of the Churches in one day ! This account is also confirmed by St. Jerom, in his Chronicle ; and also by *Socrates*, (*Hist. Eccl.* l. iv. c. 29.) The place in *Ammianus Marcellinus* is Book xxvii. c. 3, Edit. Bipont. vol. ii. pp. 106, 107. The party of Damasus having prevailed, he was settled securely in the Episcopal Chair, in which he continued for 18 years, and died in 384.

Thé Bishop was more remarkable for having St. Jerom for his Secretary than for any thing else. It was at his desire that Jerom corrected the Latin edition of the New Testament, and revised the Latin version of the Psalms, which had been made from the Septuagint. At his request, also, Jerom wrote a Treatise on the *Vision of the*

Seraphim, Isa. vi. ; an *Explanation of the word Hosanna* ; and an *Explanation of the Parable of the Prodigal Son*. Jerom calls him an eminent man, and well instructed in the Sacred Writings, a pure or chaste man himself, and Doctor of the pure Church—*et virgo, et Ecclesiæ virginis Doctor*. He also allows him to have had a considerable talent for poetry, and to have written several small pieces in verse. He wrote also *several Epistles*, some of which are still extant.

S. DAMASI *Opera*, a *Sarazanie*, 4to. Rom. 1638, and 8vo. Par. 1672.

———— cum Notis, fol. Rom. 1754. An excellent edition.

———— *Carmina Sacra* ab Andr. Ravino, 8vo. Lips. 1652.

———— in *Mich. Maittaire Opera*, and *Frag. Veter. Poetar. Latinor. Profan. et Ecclesiast.* fol. Lond. 1713, vol. ii. p. 1579.

There has been no *English* Translation of these Works, nor are they of much importance.

EPIPHANIUS, A. D. 368.

EPIPHANIUS was born in the territory of Eleutheropolis, in Palestine, probably about the year 310. He was devoted to literary and pious studies from his youth, and improved his time and talents so well that he acquired a perfect knowledge of the *Hebrew, Egyptian, Syriac* and *Greek* languages, and made considerable progress in *Latin*.

When very young he embraced the *monastic* life, and passed several years in the desert in Egypt. In 367 or 368 he was chosen Bishop of *Constantia*, or *Salamis*, the metropolis of the island of *Cyprus*, in which office he continued for thirty-six years. He lived to a very great age, and continued writing nearly till the time of his death, which happened in 403. He was in great repute among the most eminent men of his time for his deep piety, unaffected simplicity of manners, and religious zeal ; but he was too credulous, and took a very culpable part in the persecution raised against John, Bishop of Jerusalem, commonly called St. Chrysostom.

His principal Works are,—1. The *Pannarium*, or *Treatise of Heresies*. 2. The *Anacephalosis*, or abridgment of the above work. 3. The *Ancorate*. 4. A *Treatise of Weights and Measures*. 5. A *Treatise on the twelve precious Stones on the High Priest's garment*. 6. An *Exposition of the Catholic faith*. 7. An *Epistle to John of Jerusalem*, (St. Chrysostom,) and 8, one to St. Jerom.

The *Pannarium*, or *Treatise of Heresies*,—is the most important. It was written at the request of two monks, named *Paul* and *Acacius*, belonging to a monastery near Berœa, in Lower Syria. Prefixed to the work is a Letter to these monks, which serves as a Preface.

The whole work is divided into *three* books, which are subdivided into seven tomes, or sections. The first book contains *three* of these sub-divisions, and each of the others *two*. The whole includes an account of *fourscore* heresies.

By HERESY (ἉΙΡΕΣΙΣ a *Sect*, from ἄνω I *chose, lay hold on*, hence ἉΙΡΕΤΙΚΟΣ a *Heretic*, one who makes a particular choice and obstinately perseveres in it,) Epiphanius understands very properly, “a sect or society who have particular religious sentiments which differ from those generally held by other religious people.” Hence those who made choice of a particular Creed different from what had been agreed on by general Councils, were termed *Heretics*, especially if they *obstinately* persevered in and defended those opinions. In this sense St. Paul appears to have used the term, Titus iii. 10, “A man that is a heretic, after the first and second admonition, reject,” *i. e.* one who espouses any particular opinion contrary to the Apostolic verity, and who *obstinately persists in it*, even after the first and second admonition, reject, hold no religious communion with him: and if he profess to be a Teacher of the Gospel, give him no countenance, if, after serious admonition, accompanied with a fair and full view of the true Doctrine, he continue in his error. In this sense St. Augustin also appears to have understood the term, *Errare possum, hæreticus esse nolo*—I may mistake, but I will not be a heretic; *i. e.*, I will not obstinately persist in my error. In itself this term is perfectly harmless, but probably from St. Paul's use of it in the place re-

ferred to above, it became a term of great reproach in the primitive Church, and always designated a person who held some opinion contrary to the fundamental Doctrines of the Gospel, and prejudicial to his Salvation. Hence the Ἀπέρτικοι *Heretics*, in the first ages of the Church, were distinguished from the Ὀρθόδοξοι *Orthodox*, who held the Catholic faith, i. e., the religious Creed received by Christians in general.

Epiphanius divides heresies into *two distinct classes*,—

1. Those which preceded the birth of Christ; and, 2, those which sprang up after his coming. The first class amounts to *twenty*, which are treated of in the first section of book the first. *Adam* transmitted to his descendants the true religion which he had received from God:—the *Patriarchs* zealously preserved it; but others invented a religion according to their own caprice. From this variety four sects arose, which Epiphanius denominates *Barbarians*, *Scythians*, *Hellenists* and *Jews*, which distinction he founds on the Apostle's words, Col. iii. 11.

1. By *Barbarians*, he understands all the Antediluvians from Adam to Noah, who led a rustic and wandering life, enjoying complete liberty, without either the blessings or restraints of society.

2. The *Scythians* were that vain, ambitious, cruel, and ferocious class of men, of whom *Nimrod* was chief. This sect lasted from the days of *Nimrod* to the time of *Terah*, the father of *Abraham*.

3. The Sect of the *HELLENISTS*, or Greeks, consisted of those who paid divine honours to the creatures; viz., Idolaters of all kinds. This sect arose under *Serug*, the grandson of *Phaleg*.

4. The *JEWS*, or *Judaism*. This was posterior to the birth of Abraham, commencing in the ninety-ninth year of that Patriarch's age, when God commanded him to be circumcised.

From the *Hellenists* the *Stoics* had their origin, whose founder was *Zeno*. They taught that God was the soul of the Universe; that souls transmigrated from body to body; that matter was co-eternal with God, and that all things were under the government of destiny. Some among them maintained that the soul was a part of the divinity. The *Platonists* held also the doctrine of the

Metempsychosis, or transmigration of souls, but they differed from the *Stoics* in holding *three* principles—*God*, *Matter*, and *Form*. The *Pythagoreans* and *Peripaticians* Epiphanius includes in the same class, who also held the Metempsychosis; but they differed from the *Platonists* in asserting that God is the visible heavens; and that the stars, &c., are his eyes. The *Epicureans* maintained that all things were composed of *Atoms*; that the world was eternal, and that there is no Providence.

From a mixture of *Hellenism* and *Judaism*, the sect of the SAMARITANS had its origin; it commenced in the time of Nebuchadnezzar, king of Babylon, after the captivity of the ten tribes. These received as divine the five books of Moses, rejected the Prophets, denied the resurrection of the dead, and the existence of the Holy Spirit, and were idolaters without knowing it, for there were four idols hidden on mount Gerizim, where they offered religious worship to the true God!

The Jews themselves, previously to the advent of Christ, were divided into seven sects:

1. The SADDUCEES, or *righteous*, from the Hebrew צַדִּיק which signifies *righteous* or *just*. They denied the resurrection of the dead, and said there were neither angels nor spirits.

2. The SCRIBES, called also *Doctors of the law*, which however they had abandoned, to follow vain traditions. They invented ceremonies which the law did not prescribe; washed often, and made themselves remarkable by the fringes with which they adorned their clothes.

3. The PHARISEES, who led a stricter life than the Scribes. They lived in a state of continence, sometimes for four, eight, or ten years successively,—fasted twice in the week,—practised astrology,—held the doctrine of Fate,—tied their shoes with thongs,—and wore a sort of short cloaks. In their religious opinions they were orthodox, but they rejected the Lord Jesus.

4. The HEMEROBAPTISTS, so called because they *bathed daily*, vainly supposing that by this ceremony they washed away all moral defilement.

5. The NAZARENES, who held the ancient Patriarchs in religious veneration—Adam, Seth, Enoch, Noah, and yet did not receive the five books of Moses; for though

they granted that God gave a law to Moses, yet they denied that it was that which is contained in the Pentateuch. They ate nothing which had life, and offered no living sacrifices. Epiphanius enters into a very serious confutation of these heretics.

6. The **ESSENES**, or **OSSENIANS**, who are distinguished from the other Jews only by their superior hypocrisy. In the reign of *Trajan* an impostor of the name of *Elxai* joined them, professing himself to be a prophet; he wrote them a book, in which he taught them that it was lawful to swear by *salt, water, the wind, bread, the earth, spirit, and angels*, as so many deities;—that virginity and continence were evil in themselves, and that those who had an aversion from marriage should be *obliged* to wed;—that those who, for fear of death, denied their religion, were not culpable, provided they worshipped idols externally only;—that the Christ or Messiah was a certain *power* or *virtue* capable of dimensions, &c., and that he was ninety-six miles long, and twenty-four broad!—that the Holy Spirit was a female, like the Christ, erected as a statue on the clouds between two mountains! He adds that this *Elxai* had composed a form of prayer for his disciples, full of barbarous and unintelligible expressions.

7. The **HERODIANS**, who professed to believe that Herod was the Messiah.

Of these seven sects scarcely any remained in the fourth century, except a few *Nazarenes*, in Arabia and the Upper Thebais. As to the *Essenes*, they were confounded with the Ebionites and Sampsites.

After having given an account of the birth, ministry, passion, and ascension of our Lord, the election of the twelve Apostles, and their mission to different parts of the world, he speaks of the *Nazarenes* of the New Covenant, who were first called **CHRISTIANS** at Antioch.

From the Christians thirteen sects arose, whom he describes in the second section of the first book.

1. The **SIMONIANS**, or disciples of Simon Magus, who called himself the great Power of God,—denied that God made the world, but that it was the work of angels. He called his wife *Helena* the Holy Spirit, and caused her to be adored by his disciples under the name of *Minerva*. By her, said he, God created the angels, and for her he

descended from the heavens, assuming the form of the different powers which reigned in them, that he might not be known by the angels.

2. The MENANDRIANS, so called from *Menander*, a disciple of the same Simon, and teacher of the same errors.

3. The SATURNILIANS, from *Saturnilus* their author, who maintained that the world and man were created by angels,—that marriage was unlawful,—and that the Old Testament was partly the work of angels, and partly the work of satan.

4. The BASILIDIANS, from *Basilides* their founder: he had been fellow-disciple with *Saturnilus*, but exceeded him in the extravagance of his errors. He held one *unbegotten principle*, from whom proceeded *understanding*, from *understanding* the *logos*, or *word*, from the *word* *prudence*, from *prudence* *virtue*, from *virtue* *wisdom*, from *wisdom* the *principalities*, *powers*, and *angels*. The *virtues* and *angels* formed the first heaven, and created other angels; and these formed a second heaven with its angels; and these last, others, and so on, to the number of 365 heavens. Hence it is that the year is composed of 365 days, and that man has 365 members, over each of which one of these celestial powers presides. Among the angels of the lower heaven, he placed one whom he named *God*, who was the Creator of the first man, and to whose share the *Jewish people* fell, when the angels cast lots for the division and government of the nations!

5. The NICOLAITANS, the followers of *Nicolas*, one of the seven deacons who held a community of wives, and various other impurities. From him sprang the *Phibionites*, the followers of *Epiphanes*, the *Militarians*, &c., who were abandoned to all sorts of voluptuousness.

6. The Gnostics, from *γνωσις* *science*, because of their affectation of *superior knowledge* and understanding. Almost all the heresies which sprang from *Simon*, *Basilides*, and *Nicholas*, assumed this name,—they professed to follow an apocryphal gospel called the *Perfection*, or the *gospel of Eve*; sometimes they were called *Borborians*, from their *abominations*; and *Goddians*, from a Syriac word which signifies a *plate*, or *pitcher*, as no person would eat with them because of their impurities.

7. The CARPOCRATIANS maintained that nothing was

evil but according to the opinion which men entertained of it, and on this principle they abandoned themselves to all kinds of impurities. All the members of this sect were marked on the ear with a hot iron, razor, or such like instrument. They held that Christ was the son of Mary and Joseph, and that the world was created by the angels.

The CERINTHIANS connected the observances of the rites and ceremonies of the law with the precepts of the Gospel. It was *Cerinthus* who sent to Antioch to preach the necessity of circumcision, and who excited the Jews to complain against Peter for having baptized Cornelius, &c.

9. The NAZAREANS. Those who at first believed in Christ were called *Jesseans*, either from *Jesus*, whose doctrine they received, or from *Jesse*, the father of David. Afterward they were called *Nazareans*, from Nazareth, the place of our Lord's birth, and lastly CHRISTIANS; but some of the converted Jews retained the name of *Nazareans*, of whom the sect so called was constituted; for as they believed in Jesus Christ and his Apostles, not because of *their doctrine*, but because of the miracles they wrought, they continued to observe the law of Moses, differing from the other *Jews*, by believing in Christ; and from the *Christians*, by obeying the Mosaic Law.

10. The EBIONITES, from *Ebion* their founder. Their heresy was a composition of Cerinthianism, Carpocratianism, and the doctrine of the Nazareans, &c. They bore the name of Christians, but did not follow the Christian doctrine.

The VALENTINIANS. For an account of the strange doctrines of this sect, see p. 100. Some of this sect were remaining at *Alexandria* and *Thebais* in the time of Euphronius.

12. The SECUNDIANS; and, 13. The PTOLOMAITES, were a sort of modification of the *Valentinians*, from whom they sprang. The first had their name from *Secundus*, one of *Valentin's* disciples. He held nearly the same opinions with his master, only he divided the first eight pairs of *Æons* into two *quartains*, to one of which he gave the appellation of *Light*, to the other that of *Darkness*.

Epiphanius goes on to enumerate and describe the *fourscore* sects distinctly, the chief of which are—

The MARCOSIANS, who held that the *Father* as well as the Son was incarnate. The COLORBASIANs and HERACLEONITES, who were a species of *Valentinians*. The OPHITES, who are said to have honoured the *serpent* that beguiled Eve. The CAINITES, who professed to be descended from *Cain*, *Esau*, and *Corah*; they had great respect for *Judas*, and attributed a Gospel to him. The SETHIANS, who maintained that *Seth* was the *Messiah*.

The ARCHONITES, who attributed the creation of the world to certain *Archons* or *Principalities*.

The CERDONIANS, who held two *principles*, one good and unknown, who was the Father of Jesus Christ; the other known and evil, who often appeared to the prophets, and gave the Law. *Cerdon*, the founder of this sect, denied the reality of the birth of Christ, and the resurrection of the body; and rejected the Old Testament, as proceeding from the *Evil Principle*. The MARCIONITES, so called from *Marcion* their founder, who maintained the existence of *three* principles: the first, *Good*, nameless, and invisible; the second, the *Creator*, visible, just, and the punisher of crimes; the third, the *devil*, whom he denominated the *evil principle*, partly visible and partly invisible. He denied the resurrection of the body, and admitted that only of the soul. He held also the doctrine of the metempsychosis, or transmigration of souls; rejected the Law and the Prophets; and admitted only the *Gospel of Luke*, from which he retrenched the account of the birth of Christ.

The TATIANITES, or ENCRATITES, said to have sprung from *Tatian*. See his Article, p. 97. They abstained from animal food and wine, rejected marriage as an invention of the devil, and denied the possibility of Adam's salvation.

The PHRYGIANS, or MONTANISTS. These arose, says Epiphanius, under *Montanus*, the *Phrygian*, in the 19th year of of *Antoninus Pius*, A. D. 157; from whom Eusebius differs, who places the origin of this sect as far back as the *eleventh* year of *Marcus Aurelius*, A. D. 132. Two women, who were said to be prophetesses, accompanied this man: their names were *Priscilla* and *Maximilla*. It

is said that Montanus professed to be the *Paraclete* or *Comforter*, promised by Christ, &c. See the article *TER-TULLIAN*, in the *Bibliographical Dictionary*, and this vol. p. 121.

The *MELCHISEDECIANS*, who considered Melchisedec as superior to Christ, of whom it is written, *Thou art a Priest for ever, after the order of Melchisedec*. They offered sacrifices in his name, and acknowledged him as son of God, advocate and intercessor with the Father.

The *VALESIANS*, who were all obliged to become *eunuchs*, and to abstain from animal food till this operation took place; but afterward they were permitted to eat of all things indifferently.

The *CATHARI* or *NOVATIANS*, and *DONATISTS*, of whom little is said, but that they rejected the *lapsed*, whose salvation they deemed impossible: and the *Donatists*, he says, held the same opinion concerning the *Logos* which *Arius* held.

The *SABELLIANS*, who maintained that the *Father*, *Son*, and *Spirit*, were only three denominations of the same Divine Substance, which they illustrated by a similitude taken from the *sun*:—"The orb of the sun represents the *Father*; the *light*, the *Son*; and the *heat*, or *warmth*, the *Holy Spirit*. That in order to be incarnated, Christ detached Himself, for a time, from the Divinity, to which, in His ascension, He returned, as a ray of light does to the sun." *ORIGEN* himself makes one of *Epiphanius's* heretics. The errors which he attributes to this great man, are the following:—"The *Logos* was created,—the Son cannot see the Father,—the Holy Spirit cannot see the Son,—the angels cannot see the Holy Spirit,—men cannot see the angels,—Satan shall be restored to his lost dignity, and reign in heaven with the saints,—the coats of skin with which God clothed Adam and Eve, were their *bodies*, for they were incorporeal before they sinned. Men shall not rise again with the same bodies they had here."—It would be no difficult matter to bring as many and as pernicious errors out of the writings of most of his accusers. Indeed, it might be done with much less *wire-drawing* than has been used in deducing these from the writings of *Origen*.

The *SAMOSATIANS*, or followers of *Paul*, of *Samosata*,

who maintained that the *Logos* was *in God*, but without any *personal* existence, as a *word spoken*, is in man.

The MANICHEANS, who held that the world was governed by two principles, one *evil*, and the other *good*; which supposition Epiphanius seriously and successfully confutes.

The ARIANS, who had their origin from *Arius*, a Presbyter of the church of Alexandria, see the Articles ALEXANDER, p. 206, and ARIUS, p. 207. The description which Epiphanius gives of a person whose followers still continue, is worthy of observation:—"He possessed every talent requisite for persuasion,—appeared full of virtue and zeal,—his deportment was sedate, and his stature much above the ordinary size. His countenance exhibited marks of deep seriousness and self-mortification. His habit was plain and simple, for he wore only a *tunic* without sleeves, and a short cloak. His conversation was insinuating, pleasing, and every way calculated to seduce the heart. With the assistance of these qualifications, as well real as affected, he propagated an infinity of blasphemies against the Son of God."

The ANDIANS, who took their rise from *Andius*, a Syrian of Mesopotamia, who was cotemporary with *Arius*. According to Epiphanius he was a person of unblemished morals, and was full of zeal for the faith. Seeing things practised in the churches which he thought inconsistent with the spirit of the Christian religion, he reproved both the Bishops and Presbyters to their faces; and, in particular, he reproved the rich clergy, and those who led a luxurious life. This, of course, displeased the objects of his censure: he was accused before the emperor, who banished him into Scythia, where Epiphanius says he *instructed many of the Goths in the Christian religion*. His heresy, and that of his followers, seems to have consisted *in continuing* (in opposition to the decision of the Nicene Council) *to celebrate Easter on the fourteenth day of the Moon*, pretending that this was according to an apostolic tradition, which the Council of Nice thought proper to change *in complaisance to Constantine*, that this feast might concur with the birth day of the Emperor, or rather with the day in which he came to the throne! His followers were also called *Anthropomorphites*, because, as man was

made in the *image of God*, they imagined (it is said) that the Deity bore a *human form*.

The SEMI-ARIANS, at the head of whom was *Basil*, Bishop of Ancyra, and *George*, Bishop of Laodicea ; these held that the *Logos* was uncreated, but denied that he was *consubstantial* with the Father.

The PNEUMATOMACHIANS, who denied the divinity of the Holy Spirit.

The AERIANS, who sprang from *Aerius*, a native of Pontus, in Armenia the Less, and Presbyter of the Church of *Sebaste*, under its bishop *Eustathius*. He and his followers were *professed Arians* ; but they held such peculiar opinions as the following :—There is no difference between Bishop and Presbyters, for they are both of the same order, and of equal dignity. The celebration of Easter is a Jewish superstition, and should not be observed. No prayers or offering should be made *for the dead* : for if such things could be supposed to avail any thing, a holy life was useless. *Set fasts* are Jewish ordinances, and should not be prescribed to Christians, who should fast only of their own accord, and when they found it necessary, &c. &c. Epiphanius endeavours to confute these *heresies*, and particularly that which relates to the *equality* of Bishops and Presbyters ; an error which, he says, *none but a madman could maintain*. These people are also accused of acting in mere opposition to the practices of the Catholic Church, and of faring sumptuously while the others were employed in fasting and mortification.

The AETIANS, called also *Anomians*, *Eunomians*, and *Eudoxians*, a species of Arians, see before, p. 271, 272.

The APOLLINARIANS, followers of Apollinarius, Bishop of Laodicea, who maintained that Christ had a real human body, endued with animal life, but that he had not a reasonable soul, for such a soul was superfluous where *God the Word* was present. See the article APOLLINARIUS, p. 273.

The ANTIDICOMARIANITES, who spoke degradingly of the Virgin Mary ; to whom Epiphanius, in another place, adds the CALLYRIDIANs, who deified the Virgin ; and who had their name from a sort of *Cakes*, named *Callyrides*, which they offered to her in their superstitious worship.

This *hérésy* prevailed chiefly in Arabia, whence it was carried to Thrace ; and was principally confined to *women*.

These *eighty Heresies*, the chief only of which I have enumerated in the preceding extracts, Epiphanius compares to the *fourscore concubines*, spoken of Canticles vi. 8, whose children are not legitimate ; and who are widely dissimilar to the true spouse, the Church, who is styled, verse 9, the *undefiled dove*, that is but *ONE* ; and not like the *concubines*, who are many, changing their creed, and separating into various divisions. He then concludes this large work with an account of the doctrine and practice of the true Church. This book of Epiphanius is not at present in high estimation, as it is well known to abound with errors and misrepresentations. I have no doubt many of those termed *Heretics* were genuine orthodox Christians, whose reputation was blackened by those who were *supreme in power* ; and thought themselves in consequence, *infallible in judgment*. In every age the enemy of God and man endeavoured to sow tares among the wheat ; and when he could not adulterate the truth, he corrupted the morals of those who professed it. Hence a laxity of discipline, induced or followed by earthly-mindedness, and conformity to the customs and manners of the world, deluged and disgraced the Church. But in all those times of error, seduction, and profligacy, there were not wanting men of clean hands and pure hearts, who rose up and bore a faithful testimony against such as held the truth in unrighteousness, boasting of an *orthodox creed*, while their practices were antichristian and impure. These faithful witnesses were often termed *Heretics* by the reigning party ; and by proscriptions or persecutions were either driven into exile, or obliged to separate from the Church. We know how easy it is to brand those with the name of *Heretics* who separate from a Church too profligate in its manners, and corrupt in its doctrines even to deserve the name of *Christian* ; but because it has the secular power on its side, is authorized to do to the genuine followers of God whatever it pleases. Is not the whole system of PROTESTANTISM a *Heresy* in the decrees of the Romish Church ; and as *Heretics* have they not been proscribed, banished, and burned alive ! Have they not had in the writings of their adversaries the

most absurd doctrines laid to their charge, which they never held and never believed? Let the Protestant reader think of these things; and then inquire how much credit he should attach to the accounts he reads of *ancient Heretics*, whether in *Irenæus*, *Tertullian*, *Epiphanius*, *Philaster*, or others, where the writings of the accused do not remain to speak for themselves. *Montanus*, *Tertullian*, and *Tatian*, were called *Heretics*;—much of their writings remains: but who can prove them to be *Heretics* from those writings?

The *Anchorate*,—so called from *Ἀγκυρα*, an *Anchor*, “because,” says Epiphanius, “I have collected, according to my slender abilities, all those passages of Scripture which are calculated to *establish* our faith; that this book may, like the *Anchor of a Ship*, establish believers in the orthodox faith, in the midst of the agitations and tempests of Heresy.” This work was greatly celebrated in the Church, and was spread over the whole Christian world.

This Treatise is properly an *Epitome* of the Christian faith. He lays down as a fundamental principle that there is one God in three persons; the Father, the Son, and the Holy Spirit, all of the same essence, and all eternal. The proofs of the Trinity, and of the Divinity of Christ, are the same with those which he employs in the *Pannarium*, or Treatise of *Heresies*. The Deity of the Holy Spirit, he proves in the following way: “He is called the Spirit of the Father—he proceeds from him—he receives out of the treasures of Christ—we are baptized in his name—Ananias, having lied to the Holy Spirit, is said to have lied to *God*. The righteous are said to be the temples of the Holy Ghost—the Spirit searches the deep things of God; and makes known his purposes to the faithful.” He denies that the Heretics can receive this Spirit, and gives here the same enumeration of Heresies, viz., *fourscore*, which he had given in the preceding book.

From proving the doctrine of the *Trinity*, he passes to the *Resurrection of the Dead*, which (in order to convince both *Heretics* and *Heathen*) he proves,—1. From *Scripture*. 2 From *Nature*; and, 3. From the *Heathen Mythology*. The proofs from *Scripture* need not be introduced here. *Nature*, he says, renders the Resurrection

evident by the regular vicissitudes of day and night, the annual reproduction of seeds, trees, and fruits ; and of the hair and nails of animals. He shows the possibility of it, from the *sleep* of certain animals, (which he supposed to be real death,) such as the *Alpine rat*, the *Scarabæus*, &c. Here, also, he produces the *Phœnix*, the account of whose resurrection was invariably credited both by Christians and Heathen of those early times. The history of this bird, Epiphanius gives as follows :—The *Phœnix* having arrived to the 50th year of her age, finding her death approaching, builds herself a funeral pile out of aromatic branches, in that city of *Ægypt* called by the Greeks *Heliopolis*, and by the Hebrews and *Ægyptians* *Oris*. With the strong agitation of her wings she sets fire to this pile, in which she is consumed. A little cloud, directed hither by Divine Providence, extinguishes the fire. The same day a worm is produced, which, by degrees, assumes the form of a bird, becomes fledged, and at last appears to be a true *Phœnix* like the preceding. It shows itself to the inhabitants of *Heliopolis* for several days, and at last flies away into the country from which the former came. Nothing could be more convincing than this proof, if there was not every reason to believe it to be a fable.

To convince the *Heathen*, he resorts to their mythology,—a proceeding dishonourable to the dignity of the Christian faith. However, he takes the Heathen on their own ground, and produces *Alcestis*, wife of *Admetus*, king of Thessaly, who, to save her husband's life, voluntarily gave herself up to death ; but was, three days afterward, raised to life by *Hercules* ; *Pelops*, son of *Tantalus*, king of *Phrygia*, who was cut in pieces and roasted by his father ; but was restored to life by *Jupiter*. He takes advantage also of the custom of the Heathen in bringing wine and victuals to the tombs of the deceased, whom they invite to come and eat and drink ; plainly showing by this that they imagined the souls of the dead to be there waiting for the resurrection of their bodies.

A Treatise of Weights and Measures.—This is the most useful and the most learned of all Epiphanius's works ; and which he seems to have composed, merely as a help to the understanding of the Holy Scriptures. This

Treatise, which is a little imperfect at the beginning, commences with an explanation of the different marks and figures made use of in the Greek Bibles. He next gives a particular description of the six Greek versions, which formed the *Hexapla* of Origen. In speaking of the *Septuagint*, he follows Aristæus: but adds several things, which no author has mentioned, all equally fabulous. See the account of this version, p. 42, that of *Aquila*, p. 51, *Theodotion*, p. 53, and *Symmachus*, p. 54, of this volume. Having spoken of the *Tetrapla*, *Hexapla*, and *Octapla* of Origen, (which have already been mentioned, p. 145,) he comes to the grand subject of his book,—*An Explanation of the Weights and Measures mentioned in the Scriptures*; of which he gives the names, etymology, and quantity. He reckons 31 measures of capacity, used for things wet and dry, as corn, wine, oil, perfumes, bread, and flour; the chief of which was the *Homer*, or *Corus*, which contained 30 bushels, equal to a camel's load;—the *Letheus*, the half of a homer, &c.; among these he reckons one which is named the *Alabaster*, which was a glass bottle containing about a pound. The chief weights were the *Talent*, equal to 125 lbs.;—the *Pound*, which was equal to 12 ounces;—the *Stater*, equal to half an ounce;—the *Drachm*, equal to half a stater;—and the *Shekel*, equal to a fourth part. There were two sorts of *Oboli*, one of iron, which weighed an ounce; and the other of silver, very small, equal to the 24th part of an ounce. The *Mina* came from Italy, and weighed 40 staters, or 20 ounces.

Two Letters—one to *Chrysostom*. This was written, 1st. To vindicate his own conduct in having ordained Paulinian in the Church of Jerusalem, against his consent; and 2d. To charge Chrysostom with favouring *Origen*. That to Jerom refers to the condemnation of *Origen* by Theophilus of Alexandria.

S. EPIPHANII *Opera*, Gr. et Lat. a *Dion. Petavio*, fol. Par. 1622, 2 vol.

———— *ex eadem editione*, Gr. et Lat. fol. Colon. 1682, 2 vol.

———— *Opuscula*, Gr. et Lat. 8vo. Ant. Plant. 1588, with elegant figures, a very rare edition.

EPIPHANIUS's *Account of the Origin of the Metetians*, (Hæres. lxxviii. § 1, &c.,) *his Account of the Origin of the Arian Heresy*, (Hæres. lxxix., § 2, 3,) translated into English and published by *W. Whiston*, in his *Collection of Ancient Monuments relating to the Trinity, Incarnation, &c.*, 8vo. Lond. 1713.

For English translations of *Select Passages*, see Dr. Lardner's Works, vol. iv. pp. 311—319.

Most English writers who have published any thing on Heresies, Scripture Weights, Measures, &c., have borrowed from Epiphanius : but none of his works has been regularly translated.

BASIL, *Bishop of CÆSAREA*, A. D. 370.

BASIL, commonly called the Great, was born of Christian parents in Cappadocia, about A. D. 328, or 329. He studied at Constantinople, where he had the opportunity of attending the Lectures of the most eminent Philosophers. He went to Athens also, where he formed an intimate acquaintance with *Gregory Nazianzen*; but he soon left that city, finding that it had lost almost all its ancient grandeur, the inhabitants employing their time in little else than trifles. On his return to Cæsarea, he became assistant to Eusebius, Bishop of that place, who dying in 370, Basil was elected in his place. Under his government the Church at Cæsarea prospered greatly; principally because he permitted no person to enter into the sacred offices who was not of a holy life and conversation. His clergy, being thus pure, were esteemed beyond all others, and several of them became bishops in different Churches.

St. Basil was very laborious in his native city, and held meetings on the mornings and evenings of the week days, for the purpose of explaining the Scriptures to labouring persons, who were all the day employed in their different secular avocations. He was a strenuous supporter of the orthodox faith, and would not give any countenance to Arianism, to which he was strongly solicited by the Emperor *Valens*, who, being irritated by his

refusal, resolved to send him into exile, but while attempting to write the order for that purpose, it is said, that *three pens broke successively in his fingers*; whereupon being seized with fear, he abandoned his purpose, and left the holy man unmolested. Having laboured intensely for the good of the Church, and the salvation of souls, he died at Cæsarea, A. D. 379, in the 50th year of his age.

His Works consist of very eloquent *Homilies*; excellent *Commentaries* on the Holy Scriptures, and very instructive *Letters* concerning *Ecclesiastical Discipline*. His style is pure and elegant, his diction grand and full, and his thoughts profound and majestic. He is allowed to have excelled in *Panegyrics*; his reasoning is nervous and persuasive, his Divinity solid and engaging, and his erudition extensive. His parents, whose names were *Basil* and *Emmelia*, had ten children; *three* of whom were raised to the Episcopal chair, *Basil*, *Gregory Nys-sen*, and *Peter of Sabasté*. A rare instance of accumulated Episcopal honours in one family, and honours bestowed too, not on account of influence, but genuine worth.

The principal Work of Basil on the Sacred Scriptures, is his *Hexameron*, or Nine Homilies on the six days' work of Creation. This work was highly esteemed by Gregory Nazianzen, who was accustomed to say, that *as oft as he read it, he found his soul more intimately united to his Creator*.

In the *first homily* Basil explains only Gen. i. 1, "In the beginning God created the heavens and the earth." From these words he infers that as the world has had a *beginning*, it is natural to conclude that it shall have an *end*: and this he proves by the following argument: As a *whole* is not different from the *parts* which compose it, if these parts be subject to corruption and decay, as experience proves the particles of matter are,—then the *whole*, the universe, must be susceptible of the same vicissitudes. He believes that Angels were created before the material world: and rather supposes that the Universe was made *at once*, and in an instant, than in six successive days, literally understood; yet he thinks it best to follow the order marked down by Moses—he takes it for granted that *air*, *fire*, and *water* were all produced on the first day, though Moses mentions the *earth* only.

He begins the *second homily*, with an explanation of the second verse, "And the earth was without form and void; and darkness was upon the face of the deep." He ridicules the notion of those who maintain the *eternity* of matter, as it shows they have imperfect notions of the divine power: for, as *man* can give *form* only to the materials on which he works, so they suppose God must have pre-existent matter, out of which to form the Universe; not knowing his creative energy.—Speaking on the words, "Darkness was upon the face of the deep," he takes occasion to combat the assertions of the *Marcionites* and *Valentinians*, who made use of it to establish their notion of a good and evil principle. He proves that two principles, contrary to each other, could not possibly exist together. For, "they are equal in power, or they are not. If they are not equal in power, either the good, if he be superior, will destroy the evil power; or the evil power, if he be superior, will destroy the good. If they be equal in power, then their contentions must be eternal." He adds, that it is impious to suppose that the good God could create an evil principle, as a contrary could not produce its contrary; and asserts, that the darkness which is mentioned here was nothing substantial, but the mere privation of light. He thinks, that by the *Spirit of God moving on the face of the waters*, the mass of *Air* may be understood, but rather supposes, with a Syrian writer whom he mentions, that the Holy Spirit is intended, who brooded over the waters to make them prolific.

In the *third homily* he explains the 6th, 7th, and 8th verses, "And God said, Let there be a firmament," &c. Basil examines whether this *firmament* be different from the *heavens* which God made in the beginning,—why it appears to us in the form of a vault,—what is its substance, &c. Asserts that there are several heavens, which he proves, 1st. By the authority of St. Paul, who was caught up to the third heavens; 2d. By the authority of Scripture in general, which speaks of heavens in the plural number—refutes the allegorizing writers, who say, that by the waters *Angels* are to be understood, &c.

In the *fourth homily* Basil proposes two questions on the command which God gave the waters to retire into.

one place. The first, whether any extraordinary interference were necessary, seeing water is naturally fluid. The second, why God having ordained them to occupy *one place*, they are found distributed into several seas, &c. To the first he answers, that we know not whether water had the same form in the beginning which it has now. And on the second he observes, that travellers affirm that all the different seas are united at some particular parts.

The *fifth homily* is on verse 2, "Let the earth bring forth grass, the herb yielding seed, the fruit tree yielding fruit," &c. From which he takes occasion to observe, that God produced in a moment the whole vegetable kingdom in all its perfection; so that before ever the sun shone the meadows were covered with grass, the forests with trees, the trees with fruits, and the fields with corn: and hence takes occasion to show the folly of those who worship the sun, as author of the things necessary for the support of life, seeing these things flourished before the sun himself was formed. The truth of this theory is not very evident.

In the *sixth homily* he speaks of what God created on the fourth day, viz., the sun and the moon, and remarks, that the formation of the sun on the fourth day is no contradiction to the creation of the light on the first; as the light then created was the matter out of which God, on the fourth day, formed the sun.

The *seventh homily* is very short, it being properly a part of that which he had delivered the preceding evening, which there was not then time to complete. In this he speaks of the marvellous power and wisdom of God, manifested in the *fishes*, especially those of the sea, their nature, various properties, &c.; from which he draws some instructive moral lessons, and tells a strange story of the *lamprey* and the *viper*!

In the *eighth homily* he speaks particularly of *quadrupeds* and *reptiles*; but recollecting, from intimations given by several of his auditors, that he had said nothing of *birds* the preceding evening, he enters particularly into that subject, and explains their nature, peculiarities, differences, industry, &c.; interspersing his illustrations by excellent moral reflections. One thing he advances as a fact, which will not be readily credited in the present day.

That there are several kinds of birds which produce young without the use of the male, and particularly the *vulture*; by which he supposes God intended to furnish us with motives to credit things above the ordinary course of nature, *such as the perpetual virginity of Mary after she had brought forth her first-born Son*.—This is neither sound philosophy nor sound divinity.

In his *ninth homily* he resumes his Discourse on the brute creation, examining their nature and properties, and making use of every thing to lead his auditors to adore the Creator in a contemplation of his works. In this also, as well as in the preceding homilies, he speaks of several things according to *vulgar conception*, and not according to the dictates of genuine philosophy. He promises, in the following homilies to explain what is meant by *man being made in the image of God*. But this purpose was either never fulfilled, or the Work is lost.

Five books against Eunomius.—See the account of this writer under the year 360. The work is levelled against Arianism, in behalf of the *consubstantiality* of the divine nature of Christ. As we have seen this subject amply handled in the writings of *Athanasius*, *Hilary*, and others, whose works on this point have been already analyzed, I deem it unnecessary to enter into any particular account of these books, which do not appear to me to have brought any new light to the subject in debate. Indeed, both *Basil* and his predecessors have lost much time in disputing with their adversaries concerning the *eternal paternity* of God, and the *eternal sonship* or *generation* of Jesus Christ. The orthodox writers were continually plunging themselves in depths unfathomable, by maintaining that the *divine nature* of Jesus Christ was *begotten* of the Father from eternity, which their adversaries knew how to avail themselves of, in denying the *Eternity*, and consequently the *Godhead*, of our blessed Lord: asserting, that if he were *begotten*, there was *time antecedent to his birth*, for that nothing could be said to *exist* before it was *created* or *begotten*. To this, the answers of Basil and others are exceedingly ingenious; but they certainly conceded too much to their enemies, in allowing that to be spoken of the *divine nature* of Christ, which, I am fully satisfied, the Scriptures only speak of his *human nature*. As this was

produced by a miraculous interference of God, and not in the way of natural generation, it was therefore called *the Son of God*, just as *Adam* is styled *the son of God*, Luke iii. 38, because he was the *first* human being produced by the creative power of the Almighty, independently of all natural agency and generative influence. And this is the information brought by the angel Gabriel from God Himself: for *the angel said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, THEREFORE, also THAT HOLY THING which shall be born of thee, shall be called THE SON OF GOD*, Luke i. 35. Now, the *holy thing* or *person*, which was born of the Virgin, was, without controversy, the *human nature* of our blessed Lord; but as to his *divine nature*, it was neither created nor begotten, as it *was God*, and *was with God*, from all eternity, John i. 1. Had primitive and modern Fathers attended to this necessary distinction, and not confounded the *two natures* of Christ, the Arian controversy never could have gained that ground in the world which it has unhappily done.

In the conclusion of the *fifth book against Eunomius*, St. Basil, speaking of the divinity of the *Holy Spirit*, makes the following assertion: "He is the author of life and immortality: he raises up them who are fallen, and by him not only men, but angels and archangels are sanctified."

Homilies on Different Subjects.

Two Homilies on Fasting.—The text of the *first* is taken from *Psa. lxxxi. 3. Blow up the trumpet on the new moon, in the time appointed, on our solemn feast-day.* This text he collates with *Isa. lviii.*, which appears to have been read in that day's service. To recommend *fasting*, he shows its *antiquity, necessity, and efficacy.*—Its *antiquity* he shows by the command which God gave to our first parents, not to eat of the tree of the knowledge of good and evil, and shows that fasting was observed by the most holy persons in ancient times. Its *necessity*,—we are wounded by sin, and nothing but repentance can restore us; but repentance is useless without fasting. Its *efficacy*,—by *it* Moses was counted worthy to meet God on the mount and receive the law.—*Hannah* obtained Samuel from God—*Samson* became invincible—

Elijah raised the widow's son—the *three Hebrews* escaped from the fiery furnace—*Daniel* was preserved in the lions' den.—By it Lazarus was introduced into heaven, while luxurious living sent the rich man into hell.—The *Ninevites* were preserved by it, &c. &c. It is as useful to the *body* as to the *soul*: many maladies are cured by temperance, while many are induced by irregular living. While the people of Israel ate nothing but manna, and drank nothing but water, in the desert, there was neither death nor sickness among them. Our first parents, by *indulging their appetites*, were driven out of Paradise; and we must re-enter by *fasting*.

In the *second homily*,—founded on Isa. xl. 1, he shows the necessity of strictly observing the time of *Lent*, from which, he says, no person is exempted, not even *soldiers, sailors, travellers, merchants, old persons, women, or even children*. He says, also, that there are *angels* set in every Church, to mark whether every person strictly attends to the religious observation of this time!—Speaks of the excesses into which many ran, in *self-indulgence*, previously to the commencement of *Lent*, which he keenly reprehends, and shows them that they pretended to begin this solemn time of abstinence and fasting while their stomachs were full charged with the flesh and wine which they had taken the preceding day! So we find that hypocrisy and abomination existed at all times,—and that there were often found in the purest Church certain persons who held the truth in unrighteousness.

Homily on Prayer and Thankfulness.—*Pray without ceasing, and in every thing give thanks*, is the text on which this homily is founded. The first part of the Apostle's exhortation is not to be understood as referring to continual vocal prayer, but to that of the heart, and the uniform practice of good works. As to *gratitude*, it should ever fill the whole soul, and should be exercised in all the blessings, losses, crosses, and afflictions of life.

A Homily against Covetousness,—on the Parable of the rich fool, Luke xii. 16—21. St. Basil remarks on this Parable, that “men are in general exercised with two kinds of trials. *Adversity*, as in the case of Job; and *Prosperity*, as in the case of the rich man in the Text. Job bore his adversity without murmuring; and the rich

man sunk under the pressure of his prosperity. To hear the latter cry out, *What shall I do?* one would suppose he was destitute of all good, and was perishing through hunger. In short, his lands, which brought forth abundantly, produced him nothing but sighs, carking cares, and inquietudes. He might have easily got rid of all this embarrassment, by opening his granaries to the poor; and thus having glorified God by his riches, which were given him only for the benefit of others." "*Alms-giving,*" says he, "is a seed which brings forth with usury to him who sows it: but nothing is more contrary to humanity, than to shut up one's granaries waiting for a time of scarcity, and then to open them to the poor at an exorbitant price. This is carrying on an execrable traffic, at the expense of the miseries of our fellow-creatures; and availing ourselves of the wrath of God, which in judgment sends times of scarcity, in order to gratify the cravings of our avarice." All such persons Basil treats as avaricious wretches and thieves.

A Homily entitled, *God is not the Author of Evil*.—In this Work Basil shows that "calamities are designed either as a trial of our virtue, or as chastisements for our sins. When they fall on the wicked, who refuse, notwithstanding, to turn to God, they at least serve as *warnings* to others." Evil he divides into two kinds, "*Physical* and *Moral*.—*Physical*, such as sickness, drought, famine, &c. *Moral*, sin in general. Of neither is God the author. *Physical evil* is the consequence of sin. *Moral evil* is not a *positive being*; but a *privation of good*, and consequently no work of *God*, who made all things *very good* in their original constitution." To the objection of some, who said, *Why could not God make man so that he should not sin?* Basil answers:—"As no master could reckon any thing on the fidelity or affection of a servant, whom he kept constantly *chained*; so, in the sight of God, no obedience can be pleasing, which is urged by *fate* or *necessity*: but that only which is the fruit of affection and free-will. Satan himself was not created evil—he became so through his *own choice*, having chosen rather to depart from God, than to continue in allegiance to Him."

A Homily *against Drunkenness*.—This Discourse was occasioned by some shocking indecencies which had been

practised on Easter Eve. Certain women, having assembled that day in a *basilica* consecrated to the Martyrs, danced in a very indecent manner, and sang impure songs, in the presence of some young men, without paying any regard to the sanctity of the place, or the solemnity of the time. This is an eloquent piece, and does credit both to the head and to the heart of the Bishop of Cæsarea. As *Drunkenness* led to all these disorders, he declaims particularly against it, and its usual accompaniments, such as *dancing, singing obscene songs, immoderate laughter*, and whatever generally occurs in festive assemblies.

A Homily *On the Faith*.—This was composed to gratify his hearers, who seem to have been extremely fond of theological discussions. In it Basil dwells particularly on the doctrine of the *Trinity*:—"The Father, Son, and Holy Spirit," says he, "are of one uncreated nature, equal in power, majesty, and goodness. The Father is the principle, and cause of all that exists; from this Source emanate life, wisdom, virtue, the image and perfect resemblance of the invisible God, the *Son begotten* of the Father; the living *Logos* who is in God, and is God: who existed before all ages, the *Workman*, and not the *work*; the *Creator*, and not the *creature*; the *Splendour* which beamed forth from the substance of the Father from all Eternity."

Of the *Holy Spirit* he says, "He is one with the Father and the Son—fills angels and archangels; gives holiness to all the heavenly powers; and life to all things. He diffuses himself through all creatures in various manners, without diminution of substance.—It is this Spirit which dissipates the darkness of the human mind, communicates the knowledge of God, inspires the Prophets, instructs Legislators, consecrates Priests, strengthens Kings, perfects the righteous, heals the diseased, raises the dead, delivers the captives, and constitutes men the children of God. It was He who made a *Publican* an *Evangelist*;—a *Fisherman* a *Divine*;—a *Persecutor* a *Penitent* and *Herald of the Faith*. Finally, He is in heaven, and fills the earth—He is everywhere, without being comprehended by any thing—He is wholly in believers—and fills each—He is the dispenser of gifts, not as an *agent*,

but as a *master* and *proprietor*, ever acting with sovereign authority."

A *Homily* on John i. 1, "*In the beginning was the Word, and the Word was with God.*"—Basil observes, that these words had appeared so beautiful and elegant to some heathens of his acquaintance, that they had inserted them in their own writings; but, he proposes them to his audience as an admirable proof of the eternal existence of the *Logos*; as a powerful preservative from the seductions of error, and as an impregnable asylum against the darts of impiety, and the blasphemy of those who say, "There was a time in which the Son of God did not exist." *How absurd*, says he, to suppose, that *He who was the Author of time, could be produced posterior to his own work!*

"As to the *generation* of the *Logos*, it is evident," he says, that "from the very meaning of the term, this generation is effected by way of emanation in the mind of the Father; and the Son is called the *Logos*, or *Word*, to show that He was begotten without passion; for, as *our word* is an image of *our thought*, so is the *Word of God* an image of the Father."

There are several other *Homilies*, written by Basil, which are worthy of particular attention; such as the *Homily on Humility*—On the Martyr *Mamas*—and one against the *Sabellians*, *Arians*, and *Anomians*.

Besides these, his *Ascetics* and *Epistles* deserve also a careful reading, as in them we see the spirit and discipline of the Christian Church in those times. His book *On the Holy Spirit*, written, at the request of *Amphilochus*, against the *Actions*, contains many most excellent things.

He proves that this "Spirit is eternal, immense, infinite, and incorporeal:—that He unites himself to believers by His *gifts*, which consist in delivering them from their evil passions, restoring them to that state of innocence which they had lost by sin, in enabling them to know the future, and to comprehend the mysteries of the Gospel."

His *canonical Epistles* to *Amphilochus* contain many important and curious particulars. The *first canon* relates to the Baptism administered by Heretics. In this we find the following remarkable words:—"The An-

cients," says he, "always distinguished between *Heresy*, *Schism*, and *Illegal Assembly*. *HERESY* they defined to be a separation, for some article of faith; *SCHISM*, a separation for some point of discipline; and *ILLEGAL ASSEMBLY*, a meeting held by any disobedient presbyter, who had been condemned for some crime, but who was not accused of any particular error." Among the *Heretics* he reckons the *Manicheans*, the *Valentinians*, the *Marcionites*, and the *Montanists*. Among the *Schismatics* he enumerates the *Cathari* or *Novatians*, the *Encratites*, the *Apoptactites*, and the *Hydroparastites*, or *Aquarians*.

A principal part of the canons in this Work relates to *Homicide* and *Adultery*. Among the class of Homicides he considers,—1. The woman who endeavours to destroy the fruit of her womb, even before she is sure whether she has conceived or not; for such a one he prescribes a penitence of *ten years'* duration. 2. The woman who is delivered on the way, and abandons her child. 3. The person who has slain his neighbour, whether in assault or in self-defence:—but Basil distinguishes between *voluntary* and *involuntary* homicide, the different kinds of which he accurately and clearly explains. For a *voluntary homicide*, he prescribes a penitence of *twenty years*,—*four* years weeping, and *excluded from the Church*,—*five* years among the *Hearers* only,—*seven* years *prostrated* during prayers,—and *four* years among those who are obliged to *stand* during prayer. The *involuntary homicide* must be a penitent *ten years*:—*two* weeping,—*three* an auditor,—*four* in *prostration*,—and *one* among the *Consistents*, or *standers* during prayer. 4. Homicide committed in war is legitimate, though voluntary: but it would be well, says Basil, in such a case, to abstain *three years* from the Holy Communion, because the hands have been stained by blood. 5. *Pharmaceutria* and *Magic* are treated as Homicide—and for him who *opens a tomb*, a penitence of *ten years* is prescribed, as in the case of *involuntary homicide*.

An *Adulterer* must be a penitent for fifteen years:—*four* weeping—*five* an auditor—*four* in *prostration*—and *two* among the *Consistants*. *Adulteresses* were not to be exposed in public, but they were deprived of the communion till the time of their penitence was expired, and obliged to stand during prayer.

The following exceptions are very strange:—

A married man sinning with an unmarried woman was not punished as an adulterer!—A *woman* was not permitted to leave her adulterous husband: but the husband ought to leave his adulterous wife! Basil allows, that it is not easy to account for these things, but custom had established them. Many ordinances are added concerning husbands and wives, who have left each other and remarried. The husband who left his lawful wife and married another was accounted an adulterer: but his fault might be expiated by a *seven years'* penitence. A woman who married in the absence of her husband, without having the most positive proof of his death, was reckoned an adulteress.

Concerning *second* marriages, Basil says, some were punished by *one*, others by *two* years' penitence. *Third* marriages by *three* or *four* years' penitence. Our custom, says he, is to separate them from communion for *five* years. As to *fourth marriages*, &c., they seemed to have ranked with *Polygamy*, which was reckoned too bestial to be brought under any regulations.

Incestuous marriages, among which were reckoned a man marrying his *sister-in-law*, after the death of his wife; and a woman marrying her *brother-in-law*, after the death of her husband, were considered as adultery, and the same penitence prescribed. In this work there are several other Canons relative to *Priests*, *Monks*, *Virgins*, *Deacons*, *Deaconesses*, &c., which do not merit a particular analysis.

S. BASILII *Orationes*, a *Desid. Erasmo*, Gr. fol. Basil. Froben. 1532.

———— *Moralia*, Gr. fol. Venet. De Sabio, 1535.

———— *Opera*, a *Jano Cornario*, Gr. fol. Basil. Froben. 1551.

———— a *Juliano Garnier*, Mon. S. Mauri, Gr. et Lat. fol. Par. 1721—30, 3 vols. *Edit. opt.*

Canones S. BASILII, Gr. et. Lat. cum Scholiis *Theod. Balsamonis* & *Joan. Zonarae*. See Bishop *Beveridge's Pandects*, Tom. ii. par. l. pp. 47—150.

English Translations.

“S. Basil the Great his Letter to Gregory Nazianzen, showing that many 100 years ago, certain godly men began, and used the life commonly called monasticall. Translated by *Richard Sherrie*, 8vo. Lond. sine ann. John Day.”

“St. Basil the Great his Exhortation to his kinsmen to the Studie of the Scriptures. Translated by *W. Barker*, 8vo. Lond. 1557.”

“An Homelye of Basilius Magnus, howe younge men oughte to reade Poetes and Oratours. Translated out of Greke. Anno MDLVII. 8vo. Lond. J. Cawood.”

“A Sermon of St. Basil, of Fasting.” This tract is comprised in a volume entitled, *A Treatise of Justification, founde emong the writings of Cardinal Pole*, &c. See under *St. Cyprian*, p. 154.

“The Holy Love of Heavenly Wisdom. The Epistle of St. Basil of a Solitary Life;” (with six other Tracts.) “Translated by *Thomas Stocker*, 12mo. Lond. T. Mann, 1594.”

“Do. with *Cyprian* of Virgins, &c. Translated by *Clement Barksdale*, 8vo. Lond. 1675.”

A
CONCISE VIEW
OF THE
SUCCESSION
OF
ECCLESIASTICAL LITERATURE.
&c. &c. &c.

PART II.

By J. B. B. CLARKE, M. A.,
OF TRIN. COLL. CAMBRIDGE, CHAP. TO H. R. H. THE DUKE OF SUSSEX.

THE SUCCESSION
OF
ECCLESIASTICAL LITERATURE.

GREGORY NAZIANZEN, A. D. 370.

GREGORY was born about A. D. 330, in Cappadocia, at a little village named Arianzum, near to Nazianzum, whence he had his surname. His father, Gregory, bishop of Nazianzum, having carefully instructed him in the Christian faith, and given him such an education as the schools of that country could afford, sent him to Cæsarea and Alexandria, to study Rhetoric. From Palestine he went to Athens, about A. D. 350, where he was soon joined by BASIL the *Great*, between whom and Gregory an intimate friendship was then formed, which continued during life. In 358 or 359, at the pressing entreaties of Basil, he went to the monastery of Pontus, and spent some considerable time in that desert with his intimate friend, in the study of the Sacred Scriptures, and other religious exercises. In 361 his father, being overpowered with age and infirmity, entreated him to come and assist him in the government of the Church of Nazianzum. Here, much against his own wish, he was ordained Priest, but he was so terrified at the importance of the work of the ministry, that he fled once more to the monastery of Pontus to receive the advice and instructions of his friend

Basil. About A. D. 372 Basil consecrated him bishop of Sæsima ; but this he soon relinquished, finding that it was a cause of contention between his friend Basil and Anthimius, bishop of Tyanes. In 378 he was made bishop of Constantinople ; but finding his election contested by Timothy, bishop of Alexandria, and some others, he gave up his see, and went to Nazianzum ; where, after having governed his father's Church with great reputation for some time, he appointed Euthalius to the same charge, and retired to Arianzum, where he died in 391.

* Gregory Nazianzen is allowed, by the most competent judges, to have borne away the palm of eloquence from all the writers of his time for purity of diction, sublimity of expression, elegance of style, variety of metaphor, and propriety and correctness of his comparisons. His eloquence has been so greatly respected, that he has been denominated the Christian *Isocrates* : and his deep theological knowledge acquired him the surname of the *Divine*. St. Jerom, who was well acquainted with him, styles him *Vir eloquentissimus*—a most eloquent man ; calls him his preceptor, and intimates that he had been a frequent attendant on his ministry—*à quo scripturas explanante didici*.

† His Works consist of,—1. *Fifty-five* DISCOURSES.—2. POEMS.—3. EPISTLES.

Discourse on the Importance of the Priesthood, and the Dispositions necessary to a proper Discharge of the Sacred Function.—St. Gregory begins by showing, that there is a subordination in the Church of God, according to which some are to obey, and others to bear rule. Makes an apology for his own conduct in having fled to the desert, after having been consecrated to the Priesthood—shows the awful responsibility of a Christian Minister—the necessity of not only living without reproach, without inward or outward blot, but of having the mind deeply instructed in divine things, that they may be able to lead souls in the way of Salvation. This he considers the art of arts, and the most sublime of all sciences ; for, persons of different ages and sex, in different states and situations, of different habits and dispositions, require different directions and advice. Men require to be treated differently from women, the married from the single, those of a

contented mind, from those who are gloomy and melancholy, those who are well educated, from those who have an uncultivated mind.

There are, says he, lukewarm professors, who must be roused by strong and pointed exhortations; persons of a prompt and ardent spirit, whose zeal must be moderated. Reproof also must be given cautiously. In some cases, a public reproof may incense or throw the object of it into despondency, when one given in private would have had the most salutary effect. In short, the utmost delicacy, caution, and judgment must be used in order to correct the disorderly and encourage the timid; to watch for and catch the most favourable opportunities of making the word of life effectual to the salvation of the souls with which he is intrusted. It was these views which Gregory had of the importance and difficulty of the Christian ministry, that induced him to fly from the weighty and awful responsibility of the sacerdotal office, that he might bury himself in the wilderness, and have only his own soul to care for. Had all the primitive Christians been of the same mind, the knowledge of the Gospel could never have been extensively diffused; iniquity must necessarily have gained ground, because those moral restraints which the Gospel proposes, and those motives to righteousness and benevolence which it so copiously furnished, must have been unknown and unfelt. However, therefore, we may admire the correct literary taste, moving eloquence, and conscientious scrupulosity, of such persons as Gregory Nazianzen, we must enter our protest against putting such a luminous flame under a bushel, or retiring from the crowd, for personal quietude and ease, while the fallen world is abandoned to the ravages of sin and Satan, by the very men who are best qualified, both by nature and grace, to instruct and defend it.

An Address to those who induced him to officiate among them, but neglected to attend the Public Ministration.—

Here Gregory forcibly exhorts his people to a more frequent attendance on the worship of God; and warns them of the danger of neglecting the invitation of meeting with their Maker in his own House, from our Lord's parable of the marriage feast, Matt. xxii.

The First Oration against the Emperor Julian, spoken

after his Death.—Representing himself as standing on a lofty watch-tower, Gregory calls the nations of the world, and invokes the inhabitants of heaven to attend, because he has to proclaim the death of the Christians' bitter enemy; and, as the offering of a grateful mind, he dedicates his Oration to the God who wrought such a deliverance for his Church. In somewhat unmeasured language he accuses Julian not only of actual but intentional crimes, and represents him as so iniquitous, that God wrought the miracle of nightly destroying by an earthquake what Julian had built in the day, of a Church, dedicated to the martyrs, rejecting this hypocritical offering, as He did the sacrifice of Cain: and Gregory declares, that the dead bodies and relics of these Martyrs were powerful to remove diseases, and protect against evil: thus assisting to lay that foundation upon which one of the grand errors of the Romish Church was built. There is a comparison instituted between the Christian and the Pagan philosophers and great men, as well as between the morals and practice of each; where it is shown that, greater actions have been the results of the love of Christ, than ancient heroism has produced, and purer lives and more exalted sentiments have been the consequence of Christianity, than ever sprang from the most refined morals of the most upright and celebrated heathens; hence proving the *wickedness* of persecuting these holy and harmless men; who, when they were in power under former Emperors, had not abused their authority to the injury of their present and past persecutors; the *folly, madness, and impiety*, of Julian's opposing mortal strength to Omnipotence, human schemes to Eternal Wisdom, and his rising in rebellion against Him who had suffered and died to save him; the *injustice* of those arbitrary restrictions under which they lay, such as prohibiting them from studying human learning: for, said Julian, "ours it is to possess polite literature and the knowledge of the Greek Tongue, as it belongs to us to worship the gods, but to you belong ignorance and rusticity;" increasing the bitterness of persecution by such insults, as well as injuries, which in this instance was peculiarly absurd, as the language forbidden was not theirs to deny; for themselves were only borrowers "from the Phœnicians, or Ægyptians, or, as some still better

informed assert, from the Hebrews :” and Gregory concludes the Oration by contrasting the impure and ridiculous mysteries of the Heathens, with the few, yet pure and uncontradictory ones of the Christians ; by showing the gross allegories (if allegories they be) under which vices, virtues, and events are represented in the persons and histories of their gods, whose example can tend only to immorality and the destruction of every link of the chain that binds society together ; and by proving Christianity is the reverse of all this, both in its precepts and tendency, conquering evil desires, and correcting wrong actions, teaching to forbear from all injuries, and to forgive all oppressions ; for, “ this is the one law of virtue to its professors, to abstain from even the least evils.”

The second Oration against Julian.—Gregory begins by declaring the scope of his Oration to be, that an equal balance is kept in the dealings of God’s providence, and that sooner or later punishment overtakes the wicked ; this he instances in the case of Julian, who showed his enmity against the Christians was unabated, by stirring up the Jews against them, whose favour he endeavoured to obtain, by allowing them to rebuild their temple at Jerusalem ; but a miraculous earthquake punished his temerity by destroying the work ; and another miracle supported Believers, and convinced the Infidels of a divine interference, for a luminous cross that had appeared in the heavens, was stamped so exactly on the garments of each person present, “ as to be beyond the skill of the most expert painter to excel !” He then recounts the death of Julian, which was as a punishment for the impious vow he made, of “ reducing the whole Christian nation to the dominion of dæmons, if he succeeded in his intention” of conquering the Persians ; but vengeance overtook him, for an unknown hand inflicted a blow that occasioned death. A parallel is drawn between Constantius’ funeral, accompanied by the ministers of religion and the ceremonies of the Church, and that of Julian, which was followed by mimes and buffoons, who ridiculed him with the most biting sarcasms on his apostacy, his defeat, and pitiful death. Gregory declares he had foreseen the wickedness of Julian, while with him at Athens ; gives a monstrous description of his person and the ab-

surdity of his manners ; praises God for having removed so great an enemy to his Church, and for having listened to his people's prayers, " the only arms and bulwark and defence they possessed, besides their hope in God ;" takes occasion to advise the Christians to profit from their past calamity, and not forget the tempest in the calm ; and recommends a greater devotedness to God, lest He again allow punishment to overtake them ; more purity of mind, more fervency of holiness, more lustre of piety, " which, kindled by divine contemplations, may spread abroad their light through the whole world." He concludes with exhorting to forgiveness of injuries, from the example of Christ Himself ; and, returning to his original theme, he again pronounces invectives against Julian.—Thus end these two famous Orations, where zeal, without the spirit of a Christian, is the pervading feeling ; where gross exaggerations abound, and where, while the tongue sometimes speaks words of peace and forgiveness, the heart is evidently brooding with anger over past sufferings, and bitter with feelings of present enmity. It must be remembered they were both written some years *after* the death of the Emperor, when his irritations, contempt, and persecutions, had ceased, and his example was not likely to be followed ; and from this, and what Gregory says, in the first Oration, that *Constantius ought not to have allowed Julian to live*, the spirit of the writer may be gathered, since it savours little of a Christian feeling to punish with present death possible future crimes. The most charitable excuse that can be made is, perhaps, that Gregory spoke more as a rhetorician than as a Christian Father, and that oftentimes the simplicity of unvarnished truth was obliged to give way to the vehemence and poetic eloquence of the orator.

An Address to his Father, and Basil the Great, on his return from Retirement.—Here he owns that, flying into solitude, from the cares and duties of social life, may, indeed, be the more safe for the individual ; but, is only the resource of the drooping, and dispirited : from this kind of life, which he loved, he says, friendship, and the gray hairs of his father, compelled him to withdraw, that he might assist him in his old age ; and take upon himself some of the cares of his Diocess.

An Oration to Gregory to Nyssa,—who came to visit him, after his ordination. He tells him, he had come too late, as a friend, to save him from the priestly office; “of what advantage is assistance after the battle—of a pilot after the storm?” The day on which it was spoken, being the feast of the Martyrs, he warns his audience not to celebrate the festival, as he intimates too many did, by excess and riot: but, by keeping the body and passions subdued, and the mind in a fit state to support the Christian conflict, since this would be the best way to please Christ, and bring honour to the Martyrs who suffered in his cause. He does not hesitate to call the Martyrs, *mediators*, *οἱ μαρτυρὲς μεσιτεῦνσι*; and, thus a Christian Father destroys the efficacy of Christ’s sole mediation; and inducts created spirits into the office of the Saviour. Can words too strong be used to condemn such language, whether it be a statement of doctrine, or a rhetorical flourish? On such subjects, surely no allowance should be made for the least deviation from the express words of Scripture that, “there is one Mediator between God and man;” nor is a fervid imagination any excuse for a corrupted faith: no wonder the Romish Church is fond of appealing to such authority, on a point of doctrine; she, of course, loves her own.—He concludes by praying God to perfect the great, and increase the smaller flocks, giving him comfort by his Grace, and understanding from his Spirit, that he may well feed those committed to his charge.

An Apologetic Oration pronounced before his Father, Basil, and others, after he had been ordained Bishop of Sasima.—An elegant little discourse, in which he relates his mingled feelings of joy and grief, at undertaking the office of Bishop;—he has the same sensation of pleasure, and yet dread, as St. Peter had when Christ was with him at the miraculous draught of fishes, and he cried out, “Depart from me, for I am a sinful man, O, Lord!” Luke v. 8: like an infant, who is pleased with the lightning, yet terrified with its glare, he delights in the glory of his duties, but is terror-struck at his responsibility: he asks advice and assistance from his friends, and especially from his father; praises his friend Basil for his exemplary discharge of his episcopal functions, requiring him to tell how he

should feed the flock,—, where are the freshest pastures, where the clearest springs ;” and requests him to follow up his advices, by assisting him with his prayers to the Great Shepherd of the Flock.

To his Father, when he set him over the Affairs of the Church at Nazianzum.—He represents himself like a musical instrument, played upon by the hand of a skilful master, as remaining silent till touched by the powerful influences of the Holy Spirit, when he could no longer withhold his voice in his service ; for, though offices were not to be eagerly sought after, yet they were not to be refused when the voice of the law called to their fulfilment, and ability fitted for their proper discharge, since it behooved a person to consult not alone his own advantage, but that also of others ; therefore he will not refuse to lighten his father’s cares by assisting him ; and, considering the circumstances, he does it willingly, well knowing that the test of piety is free will, while a forced obedience has nothing in it acceptable.

An Oration on his own Preaching ; and to Julianus an Assessor of Taxes.—Gregory begins with humility, professing his love for solitude, whence he unwillingly withdrew, for his philosophic life and feelings made him anxious to be secluded ; and he gives another reason for remaining so long a private and silent member of the Church,—“being unable by reasoning to curb the talkativeness of others, and to repress that eager desire of teaching and speaking the things of the Spirit, without the assistance of the Spirit,” he resolved himself to set them an example of silence.—It seems he then failed in his object ; and it is to be feared he would meet with as little success now, when, raw in knowledge, and unreformed in mind, with little authority, and less ability for the charge, unacquainted with their own unfitness, and careless of the people’s wants, men assume the Prophet’s station, without the zeal, the teachableness, the humility, the experience, the careful solicitude, and the heaven-taught mind, that can alone render them faithful servants of the Prophet’s God.—Gregory, having broken through his silence, which he had found of no avail, exhorts all to withdraw their affections from earth, to place them on Heaven, adopting in a spiritual sense our Lord’s words, “ Arise, let us go hence :”

he says, all have something to offer to their Maker, who will accept even the humblest gift,—“he receives Paul’s planting, and Apollos’s watering, the widow’s mite, and the publican’s humility; let none be empty or unfruitful, nor let any soul be barren or unproductive, but let each offer what at present is in his possession,—the sinner a new life, the righteous greater earnestness, the rich his goods, the poor his thanksgivings.” He counsels Pastors to feed their flock, the sheep not to rise up against their shepherds, nor the governed against their lawgivers; the learned should not rely upon their learning, nor eagerly give themselves up to *every* acquirement, for, in some things, it is well to be ignorant. He then turns to the Magistrate, lays down the reciprocal duties of the governor and governed; that he is not to oppress and abuse his power to unlawful or hard impositions, and especially entreats him to be favourable in his assessment of his own people: he gives a whimsical reason why Christ was born when “a decree had gone out that all the world should be taxed;” i. e. that taxation is of divine institution, that Christ sanctions it, and “God is present at it!” though, afterward, he owns it is a punishment springing out of our original sin which produces wars, and requires taxation for their support: he says that hereafter there will be shown a book or roll containing the names of all people, and God as the general Assessor; in it all will be, or rather, are inscribed as each deserves; their wealth avails nothing, nor is poverty despised; favour and dislike, and all that turns aside justice, is there unknown; we are all marked down by the finger of God, and the Book shall be opened at the last day, when, as we have dealt with others, so shall we be dealt with: he advises the magistrate so to act now as to appear well in that roll, and claims an immunity from taxation for “the poor, the priests, and the monks,” as they possess nothing but their bodies, and hardly those, since they are dedicated to God by watchings, fastings, and tears, of which no assessment can be made, and no hands can lay hold.

A Funeral Oration on his Brother Cæsarius, in presence of his Parents.—This is a long and elegant encomium on his brother, the place of whose death is unknown, but whose tomb was in the church of Nazianzum. He men-

tions with praise his father and mother, commends Cæsarius for his skill, his firmness with Julian, his integrity in office, his charity toward the poor, whom he constituted his heirs; and consoles himself with the hope of again seeing him splendid with glories, as he was wont to appear in his dreams. Turning from the mention of his brother, to the congregation, he tells them they should not lament the dead, who are at rest, but the living, who are not yet taken to their God; that the body sinking into corruption, is not dreadful, but the fear should be, lest the soul, "that noble transcript of the Deity, in which abide reason, and justice, and hope," be cast out from a higher and better state in the world to come. From a passage near the conclusion, it appears, Cæsarius was the youngest of the family,—“O Thou, that doest and preparest all things with wisdom adapted to the time, receive now to thyself Cæsarius as our first-fruits, and if last in birth, yet first in happiness.”

A Funeral Oration in Praise of his Sister Gorgonia.—Gregory declares he has no fear of transgressing the bounds of truth in this eulogy, but thinks it more likely he shall fall short than go beyond: he extols her parents, particularly her mother Nonna, and says, from these she received not only being, but well-being; and, passing from the renown she might derive from her natural birth and parentage, he shows she obtained far greater from her spiritual; for “true nobility consists in an approximation to the image of the Creator, and the preservation of the Divine likeness:” through all the relations of life, Gregory says, she was worthy of admiration; her charity was great, her zeal abundant, her prudence remarkable, her constancy and submission in sickness well worthy of a Christian: he recounts two instances of her miraculous recovery from accident and illness, the one as a proof of her wonderful modesty, the other as a testimony of the strength of her faith. At last, the time for the departure of his exemplary sister came; and having counselled her husband, and spoken to her children and friends, she composed herself to death, murmuring forth these her last words, “I will both lay me down in peace, and sleep,” *Psa. iv. 8.* The conclusion is taken up in a description of heaven, and he thinks one part of our happiness there

will arise from our understanding the mystery of the Trinity, by its being given to the full grasp of our intellect, while our minds are illumined with the whole brightness of the divinity.

The first Oration produced by the Reconciliation established between his Father and his Monks.—Through the gentleness of Gregory's father, in not strongly repressing the first appearance of some captious theological speculations entered into by certain of his people, the more zealous part of the community rose up against the peace-loving old man; and the present discourse celebrates the re-establishment of harmony. He gives a detailed account of the pure lives, self-denying customs, and austere piety of the monks of those days; shows the advantages of peace to all communities, as being the life of their subsistence; that the universal order of things should be a lesson to preserve harmony, and the fate of others, (the Jews, &c.,) should be a warning to prevent jarring; he exhorts all to a perfect reunion with their venerable Pastor, addressing whom he cries, "Behold all have drawn near to thee, and now rest beneath thy wings; rejoice, O best of Fathers, and say to us, 'Behold me and the children the Lord hath given me.'" Gregory concludes by advising a strict union in the bond of the same faith, giving an orthodox creed on the doctrine of the Trinity; whence, we may well suppose, the dispute first arose on this point.

The second Oration on the same Subject.—He inveighs against the Arians and other heretics, both on account of their erroneous creed, as also because of their persecuting spirit; again gives his confession on the subject of the Trinity, which is almost the whole subject of the Oration, with some advices about the benefits of peace and unanimity; and prays for the restoration of those who have wandered from the true Faith.

The third Oration on the same Subject.—The name even of peace is delightful, says Gregory, so that robbers who scorn every other law, preserve peace among themselves; with elegant similes and strong reasoning, he represents the advantages of concord,—that their foes rejoice in their disunion, and speak against the religion of those who thus disagree; that "their doctrines are not to be con-

tended for with bitterness of mind, nor with arms, but with reason :” (an advice little acted on by the Romish Church, one of whose favourites is this Father ; but it has a singular facility in discovering the counsels favourable to its own feelings, while those condemnatory of its actions and creed are passed by, as if not existing :) he proceeds to blame the Novatians, and the error of Apollinarius, still defending his own faith ; and, in the spirit of true charity, says,—“ Let us give the name of brethren to those even who hate us, if they will accept it ; let us grant some little, that we may gain the greater advantage of unanimity ; let us yield, that we may conquer.”

Oration delivered after the Fall of a great Storm of Hail.—Gregory begins by asserting that true wisdom consists in a pure and upright life and conversation, or as the Apostle calls it, “ a new creature in Christ Jesus ;” therefore he advises all to obtain this celestial science, that they may not again suffer from so heavy a calamity as had lately fallen upon them : he tells them it was a just punishment for their sins, which they ought to confess before God, who proved himself merciful by chastising them here toward repentance, that they might escape the far heavier stroke hereafter ; he shows them how they should pray,—“ We have transgressed, but Thou art good ; we are worthy of stripes, but Thou art long-suffering :” exhorts them to humble themselves with fastings, and points out the various ways by which they had drawn down God’s wrath—by oppressing the poor, by extortion and usury, by unthankfulness to God, by hard-heartedness to the widow and the orphan, by overbearing justice, by withholding their wealth from assisting the necessitous ; —“ on account of these evils, the heavens are shut up, or calamitously opened :” he ends by praying his father to stand up for the people, and to solicit for their obtaining spiritual food that they may also have granted to them the temporal supplies they need.

The sixteenth Oration is a Discourse on the Love of the Poor.—Gregory, by one of those happy and powerful strokes of eloquence in which he abounds, interests his auditors in the cause he is about to plead, by making themselves part of that very class of men for whom he speaks,—“ My brethren and fellow-necessitous !—for all

are poor, &c.” By most powerful reasoning and pathetic description he strives to excite the compassion of his audience toward the poor. So vivid is the language, that he seems to bring each calamity living before them; the groans are heard, the hardships felt, the pining of disease are seen; he urges it upon the rich to succour the destitute, upbraids the fearful for standing aloof from the beds of the sick,—“nothing is worthless to him who wants every thing; in lack of riches, bestow kindness; if you possess nothing, give them at least your tears; to the unfortunate, the pity proceeding from the heart is a powerful healer, and genuine sympathy assuages the utmost wo:” from many scriptures, as well as reason and feeling, he proves compassion on the afflicted and relief to the poor, to be an imperious duty, and thus shows charity to be a *command*, as well as a counsel;—“in His poor, let us visit Christ, comfort, heal, and honour Him; and since the Lord of all willeth mercy and not sacrifice, and that loving-kindness is above thousands of the fat of rams, let us present this to Him through the object and the destitute.”—This is an Oration that does no less credit to the talents, than it does honour to the heart, of its Author.

An Oration to the Citizens of Nazianzum, who were alarmed at the Wrath of their Governor.—He exhorts the people to obey the commands of their ruler, and to general submission,—“let us submit to God, to one another, and also to those that bear rule in the earth; to God, on every account; to each other, through brotherly kindness; to rulers, for the sake of order, and this the rather, that they may be merciful and good.” He then addresses the Governor, speaks to him freely, and hopes he shall be heard patiently,—“for the law of Christ has subjected you to my rule and judgment-bar; for we also possess a dominion, yea, a dominion much greater and more excellent than yours, unless you will be so bold as to subject the spirit to the flesh, and heavenly things to earthly.”—This is a bold assumption of authority, and could little tend to soften the Roman magistrate, unless he had considered it as the speech of a zealous advocate willing to magnify his office, that his claim to notice might be the greater: but the Church in after ages improved upon the hint, and not content with assuming spiritual rule, over a *deputy*,

for a temporal good to those he governed, (which is clearly what Gregory did,) it proclaimed kings its vassals, and empires its fiefs, trampled on all authority, not immediately transmitted by itself, and, calling itself the Holy Christian and Catholic Church, it patronized anarchy, and was the mother of rebellion: its power is now sunk, but its claims are still as wide, its spirit as ambitious, and its designs as dangerous, as when "the Servant of Servants" first assumed the triple crown, as Lord of the upper and the lower world, and Bestower of the crowns of the kings of the earth.—Gregory proceeds to urge that as the Governor ruled only by Christ, so he should rule in his fear and spirit, and be merciful; he uses many other arguments to the like purport; and at last requests him to grant pardon as a favour to the Church, and to reflect that, as he judges here, so will he be judged in the world to come.

An Oration in Praise of St. Cyprian, the Martyr.—Because Cyprian is taken away, Gregory draws the inference that, it is useless to fix the affections on any earthly creature of which we may be thus deprived; but still he glories in the Martyr, (who thus followed "Christ the Proto-Martyr,") "whose name was formerly great in Carthage, but now is renowned through the whole world;" he says, he was wealthy, and a Senator, at first an idolator and persecutor, and a studier of magic, by the assistance of which, he endeavoured to obtain the love of a noble Christian lady, Justina, but she was saved, "by supplicating the Virgin Mary," and the invoked dæmon entered into Cyprian himself, and was not ejected till his conversion; after which event he became remarkable for humility, zeal, and other virtues that are mentioned; was persecuted by Decius, exiled, and finally beheaded; his ashes possessed extraordinary "healing virtues, and afforded the knowledge of future events, all which qualities were theirs, as many have proved and recorded:" he ends by praying to him that, he would assist, direct, and preserve the flock from the ravening of grievous wolves, and the destruction occasioned by captious questions, giving it clearer light on the doctrine of the Trinity, in whose holy presence he now resides.—It is a mournful thing to see such errors as, supplicating the Virgin, and

praying to Saints, in the creed and practice of a man like Gregory, whose influence was so great as to spread his example, whose learning was so extensive as to give a sanction to others' credulity; and whose powers of language, and reach of thought, served the more effectually to gloss and recommend errors an unbridled imagination had conceived. The recurrence of prayers to saints and martyrs, is too frequent to be accounted for by the momentary excitement of his feelings, and too long and earnest to make doubt possible whether the addresses sprang from a firm belief in a thoroughly digested creed: he calls saints to assist, and represents them as assisting; and every reader must feel that, the invocations possess more of the heart than the imagination; that, they are are not mere *prosopopœias*, &c., but that belief speaks in the glow of eloquence. Even those who are inclined to treat him on this point the most leniently, must confess that, whatever was the creed of the orator, such addresses were the means of introducing fatal errors into the Church, which at the first were, like the leprosy, only a white spot, but soon spread to the destruction of its purity, and the ruin of its whole spiritual health.

A Funeral Panegyric on his Father, including a Consolatory Address to his Mother Nonna, pronounced before Basil, to whom the Exordium is addressed.—He informs Basil he should comfort the flock by assuming the office of its late pastor, "who, I am persuaded, is now of *more use to us by his intercession*, than formerly by his teaching, for he is nearer to God, having shaken off the shackles of mortality!" He praises his father, and recounts at large the virtues of his mother; he mentions his father's unsuspecting nature, being partially misled by the frauds of the *Sabellians* and *Arians*, but speedily was undeceived, and was the first to bring back those who had wandered; he recounts the zeal with which he performed all his pastoral duties of comforting the poor, appeasing strifes, visiting the sick of his people, whom God thus dealt with "to purify, to try, to teach;" two miraculous cures happen to the family as a sign of heavenly approval on his conduct, one to himself, and one to his wife Nonna, who was *healed by bread signed with the cross!* His father's firmness against Julian is applauded, the Church he built

at Nazianzum is fully described and praised, and the Oration concludes with hortatory consolation to his mother.

A Funeral Oration on St. Basil.—In this kind of composition, Gregory seems to excel ; his brother, sister, and father, had already afforded subjects for his eloquence ; and toward each had his tongue ably expressed feelings creditable to his heart ; but his friend St. Basil calls forth his highest powers, for he was wrapped up in admiration of the man, and considered him as his spiritual father ; hence, the power of his eloquence, the splendour of his diction, the fervency of his praise, while recounting his life, virtues, and piety : he mentions his strong opposition to the *Arians*, and the Emperor *Valens*, their patron ; gives a glowing account of his oratory, &c. ; compares him to the most renowned characters of the Old and New Testaments ; and *ends, by soliciting his prayers!*—Neither extract nor abridgment can do other than injure a production, well worthy the high character it has obtained.

A Panegyric on the Great Athanasius, Archbishop of Alexandria.—Except describing the life, virtues, talents, hardships, exile, and return of Athanasius, there is little to be noticed in this Oration ; unless it be the bitterness theological controversy excites : Arius, Gregory of Cappadocia, and others, meet with hard words ; and, therefore, perhaps receive but little justice ; for it was the error of those times to attribute *all* evils to any who differed from received opinion ; charity and reason did not always assist in winning to, and arguing for, what was true ; but, harshness repelled, and dogmatism disgusted, —converting mere doubtings into steady disbelief, and the seekers for information, into the propagators of new doctrines.

Oration on the Maccabees.—He reckons them among the Martyrs, though suffering before the Advent of Christ ; “for none before the coming of Christ were perfected in piety, without having obtained this perfection by faith in Christ :” he describes the Martyrdom of the brethren, and the constancy of their mother, her actions and her words ; and extols the whole in a high strain of eloquence.

A Discourse in Praise of Hero, the Philosopher, after his Return from Banishment.—Gregory says, “persecutions only tend to render the Church more illustrious;” and cannot resist the temptation of again abusing the mistaken, but doubtless sincere, Arius; he relates the hardships suffered from the Heretics by Hero, and Peter of Alexandria, Athanasius’s successor; and, certainly, those were not only evil times, but much of an evil spirit was in the breast of both parties: a definition of each Person of the Holy Trinity concludes the Oration.

An Address to the Ægyptians who had come to Constantinople.—He praises their piety, and contrasts it with their former idolatry; he explains to them his view of the Trinity, a doctrine for which they had suffered so much; proves it from the words ordered to be used in Baptism, and insists especially upon the Divinity of the Holy Spirit; and clearly shows from the way in which St. Paul mentions sometimes one and sometimes the other first, that there is no priority of rank; and from his attributing the same operations frequently to each, and a Divine creative energy alike to all, that there is no inferiority of power.

An Oration against the Arians; also concerning Himself.—When this Discourse was delivered, the Arians were numerous, wealthy, and in possession of the churches at Constantinople: Gregory laments the evils introduced by a diversity of Creeds, upbraids the Arians with cruelty to the Orthodox, defends his own character, and motives, and conduct, and station;—he received evil, he returned good, “when cursed we bless, persecuted we endure it;—they have the house, we the Inhabitant; they the temples, we the God; theirs is the mob, ours the choirs of angels; they possess audacity, we faith; they threatening, we prayer; they persecution, we endurance:” he consoles himself that, though his flock is now small, it is faithful to its pastor, unseduced by false teachers; and he fears not for his future increase. He thus mentions the requisite form of genuine Baptism, “In whose name wast thou baptized?—the Father’s? well; but Jewish:—the Son’s? well; no longer Jewish: but, still not complete:—the Holy Spirit’s? admirably good; here is perfection.”

Concerning Moderation in Disputations.—He gives many

wise and judicious rules for the regulation of religious controversies, and the preservation of Christian peace, in the midst of doctrinal inquiries: he observes, that peace is preferable to all the chance advantages of doubtful disputations, that it is better to credit the mysteries, on the authority of their Revealer, than hazard the mischiefs incident to their futile investigation; that novelties in religion should be avoided, that condemning and despising others is no way to convince of error, and that reproof should be given with mildness.

An Oration concerning Himself,—and against those who said he ambitiously aimed at the Constantinopolitan Archbishopal Throne.—A noble defence of himself against his calumniators, in which he asserts, that he assumed the office of Archbishop, not through ambition, but for the good of the Church; and finishes with a spirited address to the mighty, the wise, and the rich.

The 28th was spoken against Maximus, after Gregory's return to Constantinople.—He shows that Maximus was unworthy to occupy the see, and contrasts his conduct with that of a genuine philosopher, in all conditions; he then reverts to his enemies' conduct, "Will they drive me from the altars?—I know another altar of which these now visible are but the types, on which no hand or iron hath ever come up; from this altar shall no violater tear me;" he mourns the secession of his friends, and the miseries of the Church, occasioned by these little dissensions.

Concerning the Doctrine and Appointment of Bishops.—He blames those who rush eagerly into the Priest's office, without due qualifications; sets, as examples of humility, to the preachers of God's word, *Solomon*, who esteemed himself a fool, (Prov. xxx.) "because his was not his own wisdom, but a divine gift;" and *St. Paul*, who made himself nothing that Christ might be exalted: he enters into a long explanation (1) of the Trinity; and though he owns there are many things in nature that cannot be explained, as the union of body and soul, what motion and perception are, &c., yet he attempts to fathom the mysteries that infinitely transcend these;—so difficult it is for a man to obey even his own rules, when curiosity calls and ingenuity prompts to their violation.

An Oration on the Election of Eulalius, Bishop of Dora.—Very short, and containing nothing of particular importance.

A Discourse on Matt. xix.—He says, Christ condemns the law that allowed the liberty of divorce to the male, but not to the female, when both are equal in the sight of God; and that adultery alone is a sufficient cause of divorce; he allows of marriage, but prefers a single life in virginity, which he calls “the Angel’s state of life;”—as though marriage should exist only by sufferance, and not as a laudable state, expressly commanded by God, and honourable in all men: but so strongly had ascetic feelings taken possession of the minds of many, (perhaps occasioned by misunderstood expressions of Scripture, that applied only to the circumstances of the time when they were written,) that they conceived it impossible to fulfil this duty to society, and their duties to God, properly, at the same time;—he allows the will to be free, and only urged to choose good; and he concludes by exhorting the emperor not only to make decrees against carnal adultery, but spiritual also, and secure the integrity of the Faith, by making a decree in favour of the Orthodox belief.

A Farewell to the 140 Bishops assembled in the Council of Constantinople, on his quitting that See.—As his reasons for leaving he gives—his age, the envy of some, the calumny of others, the quarrels among the Churches and bishops; he desires a successor,—severely blames the luxury and fraudulent arts of those in holy offices;—like Samuel declares his own freedom from corruption and ambition—says his hand shall write what his tongue can no more utter,—and bids farewell to all.

The first Oration on Theology against the Eunomians.—This was directed against a sect famous for their quibbling disputations, and wild theories, and contains several good rules for the proper time, and proper assembly, at and before which different doctrinal points should be discussed, and what dispositions the ministers should possess.

The second Oration on Theology.—This is entirely occupied with considerations on the being, nature, and existence of God, where the question is well argued, well

supported, and the Oration powerfully eloquent in illustrations.

The third Oration on Theology, or first on the Son.—A mystical Oration on the eternal generation of the Son, where little satisfaction can be expected, and little is obtained.

The second Oration on the same.—He brings forward many Scriptures to prove the divinity of the Son, among others, Prov. viii., and explains other passages, that the Eunomians said represented Him as inferior to the Father.

The fifth, or last Oration on Theology, concerning the Holy Spirit.—This is a discourse against the Macedonians, who denied the divinity of the Holy Ghost, and thence were called *Pneumatomachians*. In the first part he endeavours to show how the Holy Spirit exists in independent Deity, yet proceeding from the Father and the Son, and illustrates his position thus :—Adam was the cause or fountain of Eve's being, and from those two proceeded Seth ; “were these the same, or different essence?—the same ;” thus the Spirit, proceeding from the Father and the Son, is, in like manner, the same essential Godhead. How foolish, if not blasphemous, is such illustration of a truth that must remain eternally beyond human comprehension ! He then answers objections of opponents, and proceeding on surer, because Scriptural grounds, proves, that the Holy Spirit has the attributes and name of God, Acts v. 3, 4.

The 38th Oration is on the Nativity of Christ.—He admires the goodness of God, in descending to dwell with men, repels the objections of Heretics against Christ's Divinity, because of his humiliation, describes the fall of man as the cause of our Lord's coming, and represents the benefits we derive from it.

On the Epiphany.—On this festival the baptism of Christ was celebrated ; Gregory speaks of the false purifications of the Heathens contained in their mysteries, &c. ; he says Christ submitted to Baptism “that the old Adam might be buried in the water !” and he reckons several kinds of baptism,—that of Moses, of John, of Christ, of the Martyrs, of Penance, (blaming the Novatians,) and of fire, “which is perhaps the last baptism, more severe and

more enduring, which devours the material nature as if it were grass, and feeds upon the slight remains of every evil ;” thus making it necessary for penal fires to complete the purification of the soul, since neither Christ’s sacrifice, nor the influences of the Holy Spirit, were sufficient to the work !

An Oration on Baptism.—Among other strong names he calls baptism “the drowning deluge of sin,—the best and most advantageous of the gifts of God,—not only taking away individual sins, but washing out the stains contracted by vice,—and as we consist of body and soul, so it, to suit each, consists of water and the Spirit :” he says that there is no second regeneration after the efficacy of the baptismal one has been destroyed by sin ; only a covering the wound, but no cure ; that infants should be baptized, since baptism takes the place of circumcision, which was performed on infants, and if unbaptized when they die, though they cannot enter Heaven, yet they will not be sent to Hell, intimating the existence of a separate place for them : again he mentions the fire to purify, and finishes with an account of the Trinity. In this long discourse there are several important truths, as well as errors.

The first Oration, on the Festival of Easter.—Short and unimportant.

The second Oration, on the same subject.—The first few pages after the exordium are a repetition, word for word, of his Oration on the Nativity ; and the chief part of the remainder is occupied with a puerile adoption of Jewish rites as prefiguring the events commemorated on this festival.

On the New Sabbath, the Spring, and the Martyr Mamas.—Rules are here given for the observance of anniversary festivals ;—that they should not be made days of riot ; and from the time of year when the Oration was pronounced, he makes a most beautiful digression on the season of Spring, and concludes with a brief notice of Mamas.

The 44th Oration is on the Feast of Pentecost.—He gives a dissertation on the number 7, and shows the difference between the Jewish and Christian Pentecost, asserts the deity of the Holy Ghost, and explains the va.

rious circumstances and events accompanying its descent on, and abode with, the disciples: he is of opinion that the Apostles spoke to the multitude in their various languages; not that they spoke their own, and the people each heard them, as though speaking in theirs.—This is supposed to be spurious.

To the Monk Evagrius, on the Deity.—This is a letter to quiet the doubts of the above person concerning the Trinity, in which he strives to explain the distinction of the persons, and yet unity of the essence, by several examples and somewhat parallel cases.—Supposed to be spurious.

To Nectarius, Archbishop of Constantinople.—He laments the afflictions of the Church, occasioned by Heresies, severely censures Apollinarius and his doctrines, and counsels that the strong hand of power should suppress them.

An Explication of Ezekiel, chap. i.—This is an attempt to explain the four beasts, Ezek. chap. i. verse 5. It is most likely spurious.

The 48th Oration is a Panegyric on the Martyrs.—There is little evidence of this being the composition of Gregory.

The Oration on Faith.—This is preceded by a Prologue, by Rufinus, and exists only in Latin, said to be a translation made by Rufinus also:—it is supposed to be the work of some Latin author.

The Discourse on the Nicene Faith.—This is a Creed of no authority, written possibly by the author of the preceding to explain it.

The first Letter to Cledonius against Apollinarius.—He speaks of the great love of Heretics for new doctrines, and states the Christian faith, opposes the Manicheans, condemns the Arians, and answers the objections of Apollinarius; he accuses the heretics of introducing Psalms and hymns of their own, as if they were a new revelation; and hints that none such should be received into public worship, for fear of errors in belief slipping in and being thus sanctioned.—Uniformity, frequently sound doctrine, often common sense, are nearly destroyed in many of our churches, at this day, by the various endured and unendurable “Hymn Books,” “Selections,” &c., &c.,

that are admitted into them to please a vitiated taste, or profit a diminished purse.

The second Letter to Cledonius.—This is on the same subject as the preceding ; he tells Cledonius to be steadfast in the Nicene faith, discovers the craft of the Apollinarians, and avers that he only enters into controversy that he may restore purity and peace to the Church.

The Paraphrase of Ecclesiastes—has been proved not to belong to this author, but to Gregory Thaumaturgus.

The EPISTLES—of St. Gregory Nazianzen contain little but such moral advices as a Christian bishop might be expected to write to his friends ; such literary conversation and opinions as a man of great learning and knowledge would write and give ; and such lightness of wit and elegance of language as make them often entertaining and pleasing ; but properly speaking they have little to do with “ Sacred Literature ;” and, therefore, an Analysis of them would be neither answerable to this Work, nor profitable to the reader.

The POEMS, though principally the productions of Gregory's last years, betray nothing of the decay of either intellect or imagination ; they abound with the fire of genius, and the vigour of youth ; without the aid of Pagan machinery, the imagery is bold, the expressions strong, and the thoughts frequently mounting to the sublime ; when not carried forward by impetuous feeling, the course of his thoughts is gentle and smooth as a flowing stream ; murmuring persuasion, or diffusing the calmness of chastened grief : in his Moral Poems and Sentences is heard the wisdom of the sage grown old in virtue ; those who wish to love, to revere, to admire Gregory, will find the reasons for such feelings in his *Poetry* ;—astonishment, delight, over-wrought pleasure, satiety, and but little information, though abundance of words, will be the nearly general result of reading his *Orations*. The *Christus Patiens*, is not the work of Gregory, as is universally allowed ; it is deficient in every characteristic of a good tragedy, being tame in expression, faulty in composition, destitute of interest, and evidently the work of a dull, dry, careless poet.

Several *Parts* of his Works have been edited both in England and on the Continent, by many learned men,

but the *complete Editions* of his Works are few, as follows :—

GREGORII NAZIANZENI *Opera*, a *Wolfgango Musculo*, Gr. fol. Basil, 1550.

———— ex edit. *Jacob Billii*, a *Fred. Morellio*, Gr. & Lat. fol. Par. 1609—11, 2 vols.

———— ex edit. *Billii et Morellii*, Gr. et Lat. fol. Paris, 1630, 2 vols. *Edit. opt.*

There is but little of this Author translated into English. A few of his Poems by T. Drant, 8vo. Lond. 1568, and his Panegyric on the Maccabees, by *Jer. Collier*, 8vo. Lond. 1716; and several Extracts from his Orations and Poems, translated, by *H. S. Boyd*, 8vo. Lond. 1810.—See “Select Passages of St. Chrysostom, Gregory Nazianzen, and St. Basil;” and “Select Poems, of Synesius and Gregory Nazianzen,” 12mo. Lond. 1814.

St. OPTATUS, A. D. 370.

This Latin Father was bishop of Milevi in Numidia, and published his Work against the Donatists, under the reign of Valens and Valentinian.

There are few particulars known of his life except such as may be gathered from the above Work, from which it is clear he was a strenuous and able supporter of the Orthodox, and maintained their cause against the Separatists of the time, the Donatists, whose champion was Parmenianus, a bishop of that sect. St. Augustine reckons him among those who were converted from Gentilism to Christianity, and turned his heathen learning and eloquence to the advantage of the religion of Christ: he died, according to St. Jerom, in the reign of Valentinian, leaving behind him six books against the Donatists, to which number a *seventh* has been added by another, but not much later, author; he was canonized by the Romish Church, the fourth of June being appropriated to his memory.—Optatus is a nervous, though rugged writer, and those who read his book will see that the Papists are not partial to him without cause, since he is in favour of very many of their worst errors; thus it has always been the policy of the Catholics to elevate the countenancers of

their peculiarities into saints, and then afterward to send them forth, strong in their newly acquired holiness, and consequently increased authority, to fight the battles of their Church.

Analysis of Optatus' Work, on the Schism of the Donatists, against Parmenianus.

He begins with the profession of peace, being his desire, and affirms that many of Parmenianus' objections to, are in favour of, the Church. A Translation of a few words of his own will tell the design of each book :—" In the *first* place, I will declare the states, persons, and names of the Betrayers and Schismatics, that it may be known who are the real authors and Perpetrators of those things you allege ; in the *second*, it must be shown, which and where the one Church is, for there is no other than one : in the *third*, that we did not require the soldiery, and that what by the workers of iniquity is said to have been committed, was not our affair : in the *fourth*, who is the sinner, whose sacrifice God rejects, and whose anointing must be avoided : in the *fifth*, concerning Baptism : in the *sixth*, I shall treat of your rash intentions and errors."

S. OPTATI AFRI *libri sex de Schismate Donatistarum*, Mentz. 1549.

———— a *Balduino*, *Edit. Sec.* Paris, 1569.

———— a *M. Casaubon*, 12mo. Lond. 1631.

———— a *Phil. Priorio*, Paris, 1679.

———— a *Lud. Dupinio*, Paris, fol. 1700. This is by far the *best edition*, with a very learned Preface, &c., and cleared from the great number of errors that deformed the text of all the rest.

PACIANUS, A. D. 370.

PACIAN was by birth a Spaniard, of honourable descent, and was made bishop of Barcelona : it seems he was married, and had a son named Flavius Dexter, a friend of Jerom, who obtained a high office in the empire : he was no less pious than eloquent, and wrote several Treatises, of which all are lost, except three Letters addressed to

Sympronianus, against the Novatians,—an Exhortation to Repentance,—and a Sermon on Baptism; the genuineness of which latter has been doubted. He died an old man, A. D. 390.

Letter I.—Pacian says, every sect assumed the name of “Church,” however unworthy of it; that the Novatians could not be a Church, because the word “*catholic*” is the name belonging to the true Church, and to this term they had no title:—a term which signifies the *obedience* of those to whom it belongs to the voice of Christ, and that the Church which bears it is *one* (or the same) *through all parts of the world*. Having thus spoken of the Church, he proceeds to the doctrine of Repentance and Pardon of Sins, showing that the one must precede the hope of receiving the other, and that ministers should be cautious in pronouncing Absolution.

Letter II.—What he said of the Church he repeats here, and defends, and from a casual quotation from Virgil, made in a letter, takes occasion to praise the acquisition of human learning by the Clergy, and shows that it may be profitably employed by them; he then passes to an objection urged by Sympronianus, that the Orthodox had persecuted the Novatians; he asserts it was not the Church that had thus acted, but Princes of their own will, not at the excitement of others, exercised their power for the support of the good and the suppression of error.

Letter III.—He opposes Sympronianus’ doctrine of the Novatians, thus summed up,—“that Penance is not allowed after Baptism, because the Church cannot forgive mortal sins, and indeed that she destroys herself by receiving sinners:” he defends the authority of the Church to “bind and loose,”—that she does not sully her purity by receiving sinners, but that they partake of her holiness; he blames the Novatians for their hard-heartedness to penitents, gives an account of Novatus himself, and denies the claim of his followers to the innocence and uprightness they talk of.

An Exhortation to Repentance.—Pacian had written a book called *Cervus*, or *Cervulus*, against some profane and lascivious Play of his time, the effect of which Work was only to render the Play more sought after and read, which he regrets; and from this event he begins his Treatise on

Repentance, by declaring the danger of too fully describing the passions and actions intended to be proscribed, since sometimes unknown sins are thus taught, and partially understood evils are thoroughly explained, and consequently the way made clear to their committal. The Discourse is divided into *three* parts; the *first* describes the difference between sins and crimes;—that even the best possess a great number of small sins, that would have been severely punished under the Law; but Christ redeemed us from this yoke of bondage, and therefore “these require no powerful remedy to cure them:”—by this system Christ is made a cloak for the impurities of the heart; the perfect Gospel lowers the standard of morals beneath the requirements of the imperfect Law, and instead of being a scheme endowed with a spirit helping to greater heights of holiness, it is debased to a palliator, and therefore an encourager of iniquity:—the *second* discourses of those who were ashamed, and backward, and neglected to confess their sins, yet partook of the rites of the Church with impure hands and unholy hearts; the *third* represents the destruction to which the wicked are hastening, the penalties they will incur in a future world, and exhorts them to repentance, from the consideration of the goodness and mercy of God, who desires all to repent, be converted, and be saved.

On *Baptism*.—He shows, in the *first* place, that all men are born in sin, as partaking of Adam’s sinful nature; in the *second*, that a restoration is purchased by Christ through baptism,—“by which the whole man is reborn, and renewed in Christ; for, in the font all sins are purged away, and by chrism the Holy Spirit flows into the soul!” and warning those baptized to remain steadfast, he tells them not to destroy the efficacy of their baptism by again becoming servants to Satan and the world by an evil life; because as Christ died but once, they can be purified but once, therefore a relapse is almost beyond cure.—There are more errors of the Romish Church, supported in a bolder way, and with more direct evidence, in this Father, than perhaps in any other of double the bulk; he speaks *plain*, sets the Church in the place of the Almighty, gives it his attributes, and makes the Holy Ghost dependant on the anointing of the Bishop: he has not the plea of tem-

porary enthusiasm to excuse him, he is coolly ; deliberately, argumentatively an advocate of the grossest errors. His style is pleasing, and his Exhortations and Warnings possess great force, resulting from almost a hurried and abrupt elocution, incessant questions, and short periods ; his Treatise on Repentance is full of energy.

PACIANI *Opera*, a *Tilio* edita, 4to. Paris, 1538.

———— curâ *Pauli Manutii*, fol. Rom. 1564.

———— a *Melch. Gopnero*, 8vo. 1655.

MACROBIUS, *Donatist Bishop at Rome*, A. D. 370.

MACROBIUS was an African, and was ordained Priest before he separated from the Catholics, during which time it is said he wrote a Book to “ Confessors and Virgins,” of good morality, and recommending inviolable chastity. After he had gone over to the Donatists he was sent from Africa to be Bishop of their party, at Rome, and wrote there a book addressed to the People of Carthage, entitled “ The Passion of Maximianus and Isaac, Donatists ;” of which there is a Fragment still preserved in *Mabillon, Analect.* tom. iv. p. 119. Paris, 1685.

AMPHILOCHIUS, *Bishop of Iconium*, A. D. 370.

AMPHILOCHIUS was a native of Cappadocia ; in early life he professed rhetoric, and practised at the bar as an advocate and judge, where he did not escape the charge of injustice. (*Greg. Naz. Epist.* 106.) After some time, giving up his profession, he withdrew into seclusion at Ozizala, and cultivated his acquaintance with Gregory Nazianzen, and became known to St. Basil, events that paved his way to being consecrated Bishop of Iconium, about the year 370. At the council of Constantinople he was intrusted with the interests of his countrymen ; and about the same time he strongly opposed the Massalians, an infamous sect, that, by much praying, endeavoured to cover monstrous impurities, and condemned them in a Council he held at Syda. Theodoret tells a story of him that shows how anxious he was to suppress those whor

he could not convince ; he had solicited Theodosius to forbid the Arian meetings, but the Emperor refused, considering it unjust to persecute ; when Amphilocheus afterward entered the palace he saluted Theodosius as usual, passing Arcadius, who was standing by his father, without notice ; the Emperor being angry at this want of respect to his son, " You are unable," said Amphilocheus, " to put up with this slighting of *your* son ; believe, therefore, that God holds them in aversion who blaspheme His only-begotten Son !" Theodosius issued the decree required, and the bishop's unchristian spirit of persecution was amply satisfied ; his party had tasted the bitter cup under Valens, and they were resolved the oppressors should, in their turn be oppressed. The time of his death is uncertain. He wrote many things, most of which are lost, or else only small Fragments of them are preserved, and are to be seen collected by *Combesius*, in his edition of this author's Works, which are the following :

Eight Sermons—One Poem,—The Life of St. Basil,—A Synodical Epistle, and Fragments.

The first Sermon is *On the Nativity of Christ.*

The second, *On the Circumcision, with Praises of Basil.*

The third, *On the Virgin Mother of God, Anne, and Simeon.*

The fourth is a second Sermon *On the Virgin and Simeon.*

The fifth, *On Lazarus.*

The sixth, *On the Woman in the Gospel that was a Sinner.*

The seventh, *On the Holy Saturday.*

The eighth, *On Penance.*

None of these Sermons can be *certainly* attributed to Amphilocheus, Bishop of Iconium, and the *fourth* and *eighth* are clearly not his.

The *Poem* is in Iambic verse, addressed to Seleucus, containing a Catalogue of the books of the Old and New Testaments, agreeing with the Canon of Scripture now received, but with marks of doubt on Hebrews, (whose genuineness he defends,) 2 Peter, 2 & 3 John, Jude, and Revelations. This poem has been given to Gregory Nazianzen, among whose Poems is one on the same subject.

The Life of St. Basil—is the production of a “vendor of trifles,” says Cave.

The Synodical Epistle—was written by Amphilocheus in the name of several bishops, who desire to have Basil’s Work on the Holy Spirit; they agree to the Nicene Creed, and wish to have the divinity of the Holy Ghost proved, a question that had not been debated at the Council of Nice; they prove afterward its divinity from the form of administering baptism, and exhort to a firm belief of the Trinity.

Some *Parts* of this Father’s Works have been published at different times; the *Third Sermon*, in the *Bibliotheca Patrum*, vol. ix. p. 837, and the *Synodical Epistle*, in Conteler’s *Monuments of the Greek Church*, vol. ii. p. 99; but the *whole* was thus published:—

ST. AMPHILOCHII *Opera*, edit. Gr. et Lat. a *Fr. Combesio*, fol. Paris, 1644.

DIDYMUS, of ALEXANDRIA, A. D. 370.

Among those who have arrived at great eminence in the literary world, notwithstanding natural defects, must be placed Didymus, who was born at Alexandria; and unfortunately lost his sight by a distemper, in the fourth or fifth year of his age; yet, this did not prevent his excelling in all kinds of learning; and he arrived at such proficiency in philosophy, rhetoric, all branches of mathematics, music, and was so skilled also in Divinity, as to be the theme of praise with many eminent Ecclesiastical Writers. These extraordinary qualifications procured him the Mastership of the catechetical school of Alexandria, where his fame drew to him “numbers from distant parts, to see him only;” and others came to hear, and be his disciples, among whom were St. Jerom, Rufinus, Palladius, and Isidore: so great was his renown, that Anthony, the chief of the Recluses, visited him; and seeing him blind, said, “Let it nothing move you, O Didymus, that your bodily eyes are lost, for you are deprived only of the same kind of eyes as serve the basest insects for vision; but, rather rejoice, that you possess those with which Angels are seen, God Himself is discerned, and his light

is comprehended." He took Origen for his master, and adopted his opinions, which caused him to be condemned in the fifth general Council, and the fifth session of the Lateran Council, though Jerom, his disciple, says, that he was orthodox, which was proved by his dying in the Communion of the Church, which event took place about the year 394, in the *eighty-fifth* year of his age. Many of his Works are lost : but they are mentioned with considerable applause by Jerom, Socrates, and others ; and they seem to have been written chiefly on theological subjects ; those that remain are :—

A Treatise on the Holy Spirit,—in *three* books.

Short Notes on the Canonical Epistles ;—and *a book against the Manicheans*.

On the Holy Spirit.—The Greek text is lost ; but, while at Rome, St. Jerom conceived the design of writing on this subject, and fulfilled it at Jerusalem by translating this treatise of Didymus.—In the *first* book he proves, that the Holy Spirit is not a mere name or property, but a real existence "in union with the Father and the Son, and different from all created things : " that it is the cause of wisdom, knowledge, and sanctification ; and from Luke xi. 13, "it appears that it is the fulness of the gifts of God ; and all Divine benefits subsist through it, since whatever gift God's grace bestows flows down from this fountain ; " that it is *unbounded*, therefore, no creature, because it is represented as influencing many at the same time, in widely distant places ; Mark xiii. 11 ; that it is not of the nature of angels, for they are not *essentially* holy, but holiness is made in Scripture its peculiar attribute : that it is not a creature, for men's spirits are said to be filled with it ; and no mind can be filled with a creature ; nor is it a quality, for the working of an agent is attributed to it ; that it conveys grace, and produces love ; that it exists with, and as God, and is so called Acts v. 3, 4 ; and that it, with the Father and the Son, form one essential Godhead, in a Trinity of persons, each capable of distinct action in the same time and place.—In Book the *second*, he proves that the Holy Spirit is of the *same nature* with the Father and the Son, because they have the same operation : because men baptize equally in the name of all, and the omission of either name would equally

vitate the right: because the Father, Son, and Holy Ghost are each said to dwell in the soul, which is called the temple of God; 2 Cor. vi. 16. John xiv. 23. 1 Cor. iii. 16.: because what is said of one is also said of the other; compare Isaiah xlviii. 16. John xvi. 7. John xiv. 16, 26. Matt. xxviii. 20.: because the name *Lord* is given to each, Matt. xxii. 43. 2 Thess. iii. 3—5. 2 Cor. iii. 17.; because the Apostolic teaching is called the power of the Spirit, and the power of God, 1 Cor. ii. 4, 5: because the Holy Spirit has the office of Creator, creating the body of our Lord in the womb of the Virgin; and because the Spirit of God, the Spirit of Christ, and Christ Himself, are all represented as one Spirit, dwelling in believers, Rom. viii. 9, 10, 11. In Book the *third* he shows how mercy subsists with justice in the Deity; and that His mercy extends to all who obey him; but His justice overtakes those who grieve His Spirit; and cause it to depart; and make it cease from enlightening their minds, as the Jews have done by crucifying the Saviour,—“He left them because they had first left Him, and provoked the Holy One of Israel to anger.” He then proceeds to show that “in like manner as we know that the Father and the Son make men holy and good by their communication, so also the Holy Spirit, by a participation of Himself, makes believers holy and good; and from this it may be shown, that *it* is of one subsistence with the Father and the Son:” he shows, that the other meanings of the word Spirit in different parts of Scripture, cannot be at all successfully brought forward to destroy the doctrine of the Divinity of the Spirit: the difference between a *communication* and a mere *influence* on the mind, by the injection of thoughts and feelings is explained, to prove that the working of the Spirit to produce good is not only different in result, but also in *manner*, from the working of Satan to *instil* evil; the Holy Spirit *changes* the nature, by *communicating* its holiness, Satan *excites* the mind, but *alters* nothing; herein is the *boundless* distance between a *created* spirit, and an *uncreated, essential* subsistence he concludes with blaming those who talk of *degrees of relationship* between the Persons of the Trinity, since these belong to corporeal beings; and, as with fear and trembling he had written on the subject, so he exhorts all to be cautious how they speak, lest they be found varying

from the Scripture.—Thus ends this admirable Treatise, abounding in clear sense, strong reasoning, and a great knowledge of the workings of God's Spirit upon the heart ; on an intricate subject he never loses sight of his object ; and treating on the greatest of mysteries, he is clear in his arguing ; there are no flights of imagination to cover real ignorance, nor affected scorn for puzzling queries ; and on this most tempting subject for metaphysical subtleties he does not attempt to split hairs, but brings what light he can to bear upon the point. Had all School-men and Divines written on the model of Didymus of Alexandria, so much *pious blasphemy* would not at this day have disgraced theological discourses and discussions.

Notes on the Canonical Epistles.—In his Note on 1 Pet. i. 2, he explains predestination to be a resolution in God, before the existence of men, that those who believed in Christ should be saved : on 1 Pet. ii. 18, he reprobates the fear that hath torment ; and interprets *fear* to mean *reverence* ; on 1 Pet. iii. 15, he speaks strongly for a *pure heart*,—" *he sanctifies Christ who follows his example, for who is the polluter of Christianity but he that confesses it with his mouth, but denies it in his deeds ?*" on 1 Pet. iii. 22, he insinuates Origen's opinion of the restoration of fallen spirits. At the end of 2 Pet. iii., he says the Epistle is not canonical. On 1 John i. 1, he seems to believe that Thomas actually did touch our Saviour's wounds : on 1 John xi., he says no creed, however true, is of value in the sight of God, but a conformity to His will : on 1 John iii. 6, he speaks fully of entire freedom from sin : in the course of the Notes he discountenances the belief in the Millennium ; and expresses his conviction that the delights of Paradise are all spiritual.—There are great numbers of very good observations in this Commentary, many things well explained, and several very strongly enforced on the judgment and attention.

Against the Manicheans.—Two contrary principles cannot necessarily exist ; for, what necessarily exists, is universal ; and this universality prevents the independent existence of its contrary ; therefore good and evil cannot both independently exist ; but, if good be self-existent, evil must be produced. (They acknowledged the self-existence of a good.) By several short syllogistic arguments he endeavours to prove the utter impossibility of an inde-

pendent evil principle : he explains the phrase, "child of wrath," Ephes. ii. 3, to mean not a *condemned*, but a *condemnable* being ; that Judas was called "the son of perdition," because "he had done things worthy of death ;" and that Satan himself is not evil according to the law of his creation ; but from the influence of his own free will ; and that it is from the exertion of free will that any are the recipients of holiness or instruments of iniquity. To avoid "sinful flesh," that he might not be corrupted by it, Christ, he says, was born of a Virgin ; for all that come in the common way of generation are polluted ; hence he speaks of marriage as a kind of necessary evil, preferring a state of Virginity ; then reverting to the evil in Satan, he defends the Deity from being the author of it in him or others ; that as it is necessary for a being to be *virtuous* that he should possess the *power* of being otherwise, (else he would be a mere machine, and no object for reward or punishment,) so God had endowed him with, and still allows to all mankind, a free will to choose either virtue or vice, and that He is no more blameable for the result of the choice, than medicine should be condemned for the evil effects consequent on its improper application ; and that God punishes evil to deter from iniquity.—Those who read this Author will find their trouble amply repaid by good information, good reasoning, and good doctrine : perhaps he may have spoken somewhat incautiously about the innate depravity of human nature, as though denying or softening down *original sin*, though it by no means appears clear from his *extant* works that he denied the doctrine ; it is more likely, that being a strong advocate for free will, and zealous for the honour of his God, he did not imagine it at all necessary to debase the creature to an utter incapacity of all good, that the glory of the Creator might be exalted on the ruins of his own works ; a Creed that probably may be found anywhere but in the Scriptures.

Liber de Spiritu Sancto, interprete *Hieronimo*, in *Jerom's Works*, vol. iv. fol. ed. *Martianay*.

Breves quædam Enarrationes in Epistolas Canonicas, Lat. to be found in the *Biblioth. Pat. de Spirit. Sanct.*

Liber adversus Manicheos, with the original Greek, in *Canisii Lect. Antiq.* vol. i. p. 204.

EPHRÆM SYRUS, A. D. 370.

There is very little information, either certain or vague, respecting this Father; for a long time his Works were not much known, and when brought at length into public notice by Vossius, they appeared under such suspicious circumstances, as to occasion considerable doubts in many of their general authenticity; but these doubts have for the most part now passed away, since the admirable edition of his works by Dr. *J. Asseman*. The year in which Ephræm was born is uncertain, but it was most probably some time in the reign of Constantine, at Nisibis, a city of Syria; he early embraced a monastic life, and attained such consideration among the Recluses by his piety, austerities, and theological learning, that they constituted him their head; he was ordained Deacon, the highest ecclesiastical rank he ever attained, at Edessa; and coming afterward to Cæsarea, in Cappadocia, he formed an acquaintance with Basil, who esteemed him highly. He sought no honours, as his feigning himself mad to avoid being ordained Bishop amply proved; and however unworthy of the man this artifice might be, it showed how little he was affected by the desire of that emolument and authority which so many coveted. As an opponent to the Arian heresy he was unwavering; and to prevent the introduction of erroneous doctrine, with much labour and skill he wrote hymns for the Syrian Churches, which compositions soon superseded those of Hammonius, that were cunningly intermingled with heretical and Grecian errors. He was held in the highest estimation by his countrymen while alive, and deservedly esteemed also by all after ages; he died in the reign of the Emperor Valens, about the year 375 or 380, leaving behind him a number of admirable Works, the following of which have come down to us:—

Commentaries on Scripture.—He first makes an abstract of the contents of the book he elucidates, and then commences his Annotations.—GENESIS, Ch. i.—The six days were real, not allegorical days, and the work of them was a *creation*, not an *arrangement* of pre-existent matter:—some interpreters suppose that the unfixed light first created, was afterward gathered together, and out of it

the Sun, Moon, and Stars, were lighted up :—the waters of the flood were *fresh*, in order to support those in the Ark.—Ch. ii. The four rivers were the Danube, the Nile, the Tigris, and Euphrates !—Adam had never slept till the deep sleep came upon him, and in it was represented to his view what God was then doing to him, so that when he awoke he was at no loss about telling the nature of his help-meet :—Adam and Eve were at first covered with a robe of glory, so that they had no need to be ashamed ; but when they sinned this was taken away :—“ on thy belly shalt thou go,” because thou hast made the female sex liable to the pains of child-birth !—The first part of verse 22, is spoken sarcastically.—God drove them from the tree of life, lest they should eat of it, and thus *perpetuate* their miseries.—Ch. iv. At first the Lord spoke kindly to Cain to lead him to repentance.—Ch. v. Adam was present at Enoch’s translation, and this lest he should grieve over his loss, fearing him to have been slain as Abel was.—Ch. xiv. Melchizedek was Shem.—Ch. xix. A most edifying and ingenious conversation between Lot and his daughters, when he found out their pregnancy ! Ch. xxii. Two things are most praiseworthy in Abraham, his *obedience* in offering to sacrifice his son, and his *faith* in God that he would *revive* him, for in Isaac was his seed to be called.—Ch. xxiv. The note on verse 2 is curious ; the following is the Latin translation : Per pactum circumcisionis adjuratur servus, quia Deus illam nostri corporis partem pacti fœderis signo nontaverat, ut eo abundantiore cæteris membris honorem haberet, quo illam homines sub ipsa pene mundi utriusque crepundia ante postque diluvium infandis flagitiis turpius deonestarent ; tanto, inquam, honore partem illam circumdedit, ut homines per ipsam sacramentum peterent atque dicerent.—Ch. xli. A long conversation, and the confession of Potiphar’s wife to her husband, when Joseph was exalted.—Following the above explanation of Genesis, is a collection of Notes on Genesis by Ephræm and James, Bishop of Edessa, taken from the Syriac Catena of Severus, a Monk of Edessa. The preceding Notes were more in the form of a Paraphrase, amplifying the extant and supplying the deficient narrative ; but these have quite a different character, being criticisms and dissertations, &c.,

on detached passages: the succeeding are some other remarks.—The Sun, Moon, and Stars, are the condensation of the primitive light.—The Bow, that has *always* existed, I *now* constitute a sign.—A curious account of how Abraham came to the knowledge of the true God.—And there are many points of history and natural philosophy discussed, together with many allegorical explanations of the text.—EXODUS.—Ch. xiv. “I will harden Pharaoh’s heart,” *i. e.* “I will not curb in the Ægyptian rashness.”—Ch. xv. Moses sung and the rest joined in chorus: the people were divided that day into two bands of singers, Moses at the head of the men, Miriam leading the women.—Ch. xvii. 4. “How obstinate was this people! forgetting past miracles, they continually required new; and though the manna, the cloud, and the pillar, were perpetually before their eyes, and the quails flew into the camp, yet, because such wonders had continued long, these wayward men ceased to be astonished, nor supposed they were miraculous; therefore they sought new signs; doubtful, hesitating, suspicious, ignorant of the presence of their God.”—Ch. xxxii. “Behold the amazing blindness of these men! who, while they were sacrificing to the Idol, were yet eating the heavenly manna, were drinking water flowing from the rock, through the bounty of their God, and were sitting under the shadow of the cloud prepared by Him as a remedy against the scorching heat!”—Ch. xxxiv. “Moses ascended the Mount as an aged man, and thence descended in the full glow of manhood, as though he had been restored to his former youth; doubtless, when he ascended it was as a son of Adam, when he descended he had been changed into Adam’s form, not such as the Serpent made him, but such as the Serpent found him.”—LEVITICUS.—Ch. x. Nabal and Abihu suffered, not because of letting the sacred fire go out, nor because of their being intoxicated, but because they offered strange fire, and burned incense without consulting Moses and Aaron, in derogation of their authority, and did not observe their own times of officiating, and entered into the Holy of Holies, where it was lawful for their Father alone to enter.—NUMBERS.—DEUTERONOMY.—JOSHUA.—These three books are for the most part explained allegorically.—JUDGES.—Silly, and,

unintentionally, almost blasphemous ; allegory is still most predominant.—SAMUEL, I. & II.—Are remarkable for judicious explanations and observations, and ingenious adaptations of historical narrative to moral uses.—KINGS, I. & II.—Ch. iv. 1. Solomon's Princes were types of Christ's Apostles, who presided over the spiritual affairs of his kingdom in the various provinces of the world : "Simon instructed Rome ; John, Ephesus ; Matthew, Palestine ; and Thomas, the various countries of India." —JOB.—The Scholion says, Moses was the Author of the Book of Job, whose genealogy is thus given : "Joab, son of Zara, son of Rahuel, son of Esau, son of Isaac, son of Abraham : " he was king of the country that Og, his descendant, governed : he prophesied 140 years, and lived 1725 years before Christ.—The Notes on this book are exceedingly short, and totally useless for the *better* understanding of the text.—ISAIAH.—JEREMIAH.—LAMENTATIONS.—EZEKIEL.—DANIEL.—HOSEA.—JOEL.—AMOS.—OBADIAH. — MICAH. — ZECHARIAH.—MALACHI.—Interspersed with the Notes on these Prophets, are a few Syriac Scholia by different Authors, and to most a short account of the life of each Prophet. The Notes on all these books are remarkably short, evincing considerable historical knowledge, seldom wandering from the subject, and generally judicious : to criticism and depth of research they have no pretension, nor are they much deformed by allegorical interpretation : the *difficult* parts of the text are not always touched on, or, if made subjects of notes, are not satisfactorily explained, and it is evident to the Reader that small *study* has been spent upon them ; the plain parts are often made still plainer by evident explanations.

Sermons on select Portions of Scripture.—Eleven in number, varying considerably in manner, importance, and length : to most of them the text is rather as a motto to a moral discourse, delivered in the form of a series of maxims and proverbial sayings : the *first* is curiously ingenious, spiritualizing the different parts of the human frame, and explaining all as the parts of a living Temple : the *ninth* and *tenth* are awful penitential Sermons on Lamentations v. 16, and John iii. 2, 3, &c. ; and the *last* is on John xi. 43.

On the Nativity.—In *thirteen* rhapsodies he celebrates

our Lord's birth and hymns his praise ; they are neither important, useful, nor curious, excepting the last, which contains a verse of praise dedicated to each of the first thirty years of our Lord's life.

Polemical Discourses.—These Discourses are directed against the grand heretics, *Marcion*, *Bardesanes*, and *Manes* ; refuting their opinions with considerable skill, though much diffuseness, showing the absurdity of the doctrine of *fate*, and of the science of astrology which depends upon it ; overturning the notion of Christ's being the chief of those *Eons* which were imagined to be subsidiary governors to God, the chief Ruler, and opposing the supposition of there being *two independent first principles*. The Discourses are very short, somewhat declamatory, far from close reasoning, and speaking in a tone of triumph even before the battle is gained : they are *fifty-six* in number.

Against the Pryers into Mysteries.—Short Discourses directed against the errors of Arius and Eunomius, who strove to reduce the mystery of the Godhead within the bounds of human comprehension ; and the followers of Aetius are also included in his reprobation. He shows that the Deity exists in a manner excelling all finite understanding, and even his works transcend all mortal knowledge :—who knows what vegetable life is ? whence come the healing qualities and delightful odours of plants and flowers ?—Of the Trinity he speaks much in the way of preceding orthodox Fathers, using the same imagery, and adducing the same texts of Scripture.—Those who held the same opinion the Anthropomorphites afterward maintained, are refuted, as well as they who affirmed, the *divinity* suffered in the humanity of our Lord ; the deniers of Christ's *material* body are opposed : and all is done in that diffusive and exclamatory way which characterizes the preceding discourses. They are *ninety* in number.

Against the Jews.—They are reproached for their hard-heartedness in rejecting Christ, since in Him are fulfilled all the characteristics their own prophets foretold ; whose prophecies are quoted and shown to be applicable to Him.

Funeral Hymns.—To be recited at the burial of the different classes of individuals for whom they are expressly composed ; *i. e.*, for bishops, priests, deacons, young,

old, and for all degrees; they are *eighty-five* in number: in many of them there is much feeling and very considerable beauty: they were to compose part of the offices for the dead, and some of them are still used by the Syrian Church.

On Free Will.—In four Dissertations he considers this subject, each possessing its own individual argument: on these four grounds, which he argues and amplifies, he resolves the will to be free:—1. From the *goodness of the Deity*: 2. From *exhortations* being addressed to us, and *punishments* being awarded on disobedience: 3. From a capability of *distinguishing good and evil*, and of *preferring* either: 4. From the *universal feeling* among all men that *an external impulse* causes them to decide on any particular action.

Exhortations to Repentance.—The number of which is *seventy-six*. The Directions and Counsels contained in these Addresses, could proceed only from one who was well acquainted with the mazes of the human heart, and who was qualified to give the best advice, as having himself proved the efficacy of the plan he marks out for others; there is no vagueness of general address, for the reader feels the words are spoken to *him*, and applicable to *his* state; he does not lose himself in the crowd, but pleads before the bar of his own conscience, and roused by the words of Ephræm, his heart proves true to itself. For the support of the disconsolate, God's boundless mercy is shown in Scripture examples of pardoned guilt, and in Scriptural methods of avoiding impending wrath; the slothful are excited to renewed exertions for only *delayed* mercies; the hesitating are confirmed by instances of assured triumph; and the incautious are warned of the flames of temptation ready again to break out from the embers of their former imperfectly extinguished fires. When the soul is to commune with itself, Ephræm is a faithful examiner on the part of God, and few have so completely laid open the sorrows that none but an all-merciful Being can assuage.

On the Garden of Paradise.—He describes the garden of Eden, not as he supposes it really was, but as it appears to "his mind's eye;" and the Paradise for the enjoyment of the righteous he images forth in the same way, repre-

senting it, not as a happy *state*, but as a *material place* of delight, where the beauties of Nature exist in all their original purity and grandeur, the seasons undeformed by tempests, the air cooled by breezes of perpetual spring, and the earth pouring forth her treasures and displaying her charms, in all the copiousness of abundance and variety of beauty : these things he describes, as also the numerous company of the holy, the wise, the great, the renowned, that will inhabit it. The heathen islands of the blessed, seem to have been the model of Ephræm's celestial Paradise ; only, for Pagan sages, and fabulous heroes, he peoples it with Jewish worthies and Christian martyrs, and the eminent of both dispensations ; in fact, it is a species of poetical religious romance, profitable to those only who imagine heavenly transports to be earthly pleasures intensely refined and augmented.

Eighteen Discourses—on various subjects.—On the *Nativity* ;—on the *Passion and Resurrection*, containing the praise of April, and the Remarkable events that belonged to this month.—In *Praise of the Virgin Mary*.—On the *Divine Benignity*, two Discourses.—On *God's justice and mercy ; why God grants petitions to some, and what ones He refuses* : fear and love must be the directors of our requests, *fear* to prevent improper requests, and *love* to encourage us to ask proper possessions ;—accomplishment follows the right petitions of faith, which renders our vows and offerings effectual, which takes away hesitancy from the mind ; and then what we ask of God we quickly obtain ;—incredible is the power of prayer proceeding from an upright and sincere mind ! in such God delights, nor are we to grieve if he delay the answer till his own good time : for, as the husbandman patiently waits till the full maturity of his crops, so we should not be impatient, if God postpone to a more suitable period the prayers not yet ripe for an answer, that He may pour down His gifts upon us in due season.—*All things are arranged by God for the advantage of man ; temporal joys deaden the mind toward eternal happiness*.—On the *Inconstancy of the Human Mind*.—On *restraining evil Inclinations*.—On the *Government of the Eyes*.—On the *Fear of God and the end of the World*.—On *Fasting*.—On *Humility and Pride*.—On *Pilgrimages*.—On *Hermits*.—On *Reproof*.—These

Works, contained in the first three volumes of *Asseman's* edition, are the whole that have been published in the original Syriac, though they are not all that are in being for, though many MSS. of some of Ephræm's works were lost in the Nile by the upsetting of the boat conveying them to the agent, yet doubtless other copies exist among the Christians of Mount Libanus; the lost ones were intended for publication with the present, but the above accident prevented the execution of the design. At the beginning of the third volume is a *Life of St. Ephræm* in Syriac, abounding in absurd miracles and relations. A considerable portion of the latter Works are in poetry the laws and nature of which may be learned from *Asseman, Biblioth. Orient.* vol. i.

Of Virtues and Vices.—Written to the monks, and preceded by an Address to them; there are *twenty-three* chapters; each virtue and its opposite vice is treated dogmatically; this treatise is the beginning of Ephræm's Works in their Greek translation.

A Condemnation of Himself.—Confessing the evil bias of his heart, bemoaning it, and beseeching his companions to pray for him.

Against Pride.

On Compunction of Mind.—An earnest exhortation to repentance, from a consideration of the terrors of the Last Day, of the account that must then be delivered in, and of the emptiness or sinfulness of this world's joys.

An Address to the Monks,—containing lamentations over the iniquitous state in which the generality of them lived, showing them how they are to attain the condition of their original purity of institution; intermixed with prayers and supplications for pardon, protection, and holiness. The latter half of this Address wanders into more interest of discussion and description than is usually the case with this Father; the pathos is less exclamatory, and the similes are frequently both new and forcible.

Proverbs.—An imitation of the Sacred Book so called.

For the Correction of the Vicious, and of the Thirsters after Honour.—Another reprehension for monkish irregularities.

His own Condemnation and Confession.—Relating his feelings, and some circumstances of his own life.

On the Passions.

On Repentance.—An encouraging and hortatory address to a sinner.

On Compunction,—followed by *two* Discourses on the same subject.

Five Sermons.

On the Fear of Evils.—A discussion between Ephræm and his own mind.

A Prayer.

The Remembrance.—A Letter written to a Monk, showing him that one way to be excellent is to call to mind the excellences of others, and constantly to be watchful.

That the Soul, when tempted, should pray to God with tears.

A Prayer.

On Virtue.—A series of advices addressed to a young Ascetic, consisting of *four* exhortations and *ten* subsidiary chapters; the whole is little else than monastic rules.

On that saying, "Take heed to yourself."

That it does not behoove us to laugh, but rather to weep.

Counsels concerning a Spiritual Life,—addressed to a young monk, consisting of *ninety-six* chapters.

Beatitudes.—*Fifty-five* in number, each pronouncing him blessed that possesses some particular Christian virtue or feeling: and these are followed by *twenty* other ones: and each series concludes with an address.

On Humility.—*One hundred* chapters, containing as many enlarged directions for the attainment of the virtue.

The Life of Abraam,—not the Patriarch, but a friend of Ephræm's: his miracles and self-denials are all duly narrated; the life gives a specimen of early Popish Legends, before *extreme* folly vitiated the style, and rendered contemptible the pious tale.

Encomium on the Patriarch Joseph.—An amplified life from the Scriptural account.

On the Transfiguration.

On the Judgment, and Compunction.

The Rule of Right Living.—Consisting of *ninety* short maxims or directions:—4, the commencement of a man's fall is his departure from humility:—the *Right Living* of Ephræm is, of course, a monastic life.

Exhortations to the Ægyptian Monks.—Amounting to fifty, containing rules for their course of life and feeling.

An Epistle to a Monk.

On our Lord's Second Advent.—Two Sermons descriptive of those glories laid up for the righteous, and those torments prepared for the wicked,—which, no eye having seen, and no heart conceived, it is no wonder should prove little better than rhapsodies, uninforming to the head, and unaffecting to the heart.

On the Coming of Antichrist.—A forcible description of a scene of terror.

Ephræm's Testament.—A long address represented to have been made by him upon his deathbed, consisting of exhortations and advices to the monks surrounding him;—most likely it was not spoken at the time, (which the length would seem to forbid,) but written preparatory to the event, as some compose their own epitaphs. He gives several directions concerning himself, such as—to be remembered in their prayers—not to be buried expensively—not to have candles burned about his corpse, &c. It has been strongly suspected that this Work is not Ephræm's; but most likely there is small foundation for the doubt.

Sermon on the Cross and the Second Advent.—On which event (a circumstance described in all its attendants of terror) the Cross is to appear as the sign of the Son of Man in the heavens.

Against Heretics.—A Discourse against those who opposed Christ's divinity, and affirmed that the whole of his incarnation was imaginary.

On Government of the Tongue.

Encomium on Basil the Great.

On the Woman who anointed our Lord.—Containing the conversation of the woman with the perfumer from whom she bought the ointment !

On the universal Martyrs.

On Abraham and Isaac.

On Daniel and the three Children.

On the eight deadly Sins.

Six short Miscellaneous Observations.

On Patience.

On the Beatitudes and Woes.

On Faith.

On the forty Martyrs.

Exhortation to the Ascetics.—The beginning of each portion of counsel commencing with the successive letters of the alphabet.

Exhortations and Conversations.—Addressed to, and for the benefit of, the monks :—there are *seven* of them, together with the account of a female in a convent who became a fool for the Lord's sake, and of the miraculous way her assumed folly was discovered !

Ephrām's last Testament,—in Syriac.

Of Monkish Perfection.

Scriptural Notes,—on a few detached passages of the Sacred Writings.

On the eight deadly Sins.

Concerning the Priesthood.—An encomium.

Concerning Eli the Priest.—On the nature of Eli's reproof to his profligate sons.

On Festivals.—*On Love.*—*On Singing.*—*On Prayer.*—*On the Love of the Poor.*—*On Fasting.*—*On Matt. xxiv. 40.*—*On this World's Possessions.*—*On the Abodes of the Blessed.*—*On the Situation of the Blessed.*—*On the Vanity of Temporal Things.*—*On alternate daily Sinning and Repenting.*—*On not scandalizing one's Neighbours.*—*On true Renunciation.*—**An Ascetic Discourse.*—**On Divine Grace.*—*Against those who say, Earthquakes are caused by pent-up Winds.*—*That we should not be deceived by the Errors of the Gentiles.*—*That Christians should not pursue Sports.*—These are all very short Tracts, (excepting two* of much more importance and utility than the rest,) consisting of little less than moral assertions and quick-succeeding exclamations.

Of those who give up their Minds to Dissipation and Impurity.—*On abstaining from Carnal Lusts.*—*On Continence.*—*Against Evil Women.*—*On Virginity.*—The titles alone of the above give the substance of the Discourses, and there is nothing particularly valuable in the manner of their being treated.

On Repentance.—Four short Discourses.

On the Second Advent.—*Questions and Answers.*—*On Death.*—*On the Resurrection.*—*Against those who deny a Resurrection.*—*On our Lord's Advent*—four Discourses.—*On the Judgment.*—*Concerning Monks.*—*On the Second Advent.*

On Repentance.—This is a Tract of considerable length, and particular merit, containing thoughts for others to amplify; and, though possessing nothing of system, or arrangement of argument, yet, abounding in important matter; and in that kind of expression which creates interest, productive of deep reflection.

Exhortation to the Brethren.—*On Self-Denial*,—in the form of Question and Answer.—*The Monk's Panoply*,—a series of advices founded on Ephes. vi. 11, &c.—*On Silent Contemplation.*—*On Noah's pleasing God.*—*On Lot's Deliverance.*—*On the Prophet Elijah.*

On our Lord's Passion.—*Encomium on the Martyrs*—who are entreated to intercede with Christ, *προσβενσατε ἄγιοι ὅπερ ἡμῶν, τῶν χαυνῶν καὶ ἁμαρτωλῶν καὶ μεστῶν ῥαθυμίας, ἵνα ἐλθῇ ἐφ' ἡμᾶς ἡ χάρις τοῦ Χριστοῦ.*—*On the Hermit Julianus*, a friend of Ephræm's, giving an account of his habits, piety, and of his blotting out from his books, with his tears, the words God, Lord, Jesus Christ, or Saviour, wherever he found them, "that he might receive from Him remission of sins!"—*On those that sleep in Christ*—a kind of universal Funeral Sermon.—*On the Second Advent.*—*Sermon on John xvi. 33*,—showing, that through many sorrows and afflictions the soul is perfected; and, that by self-denial we must enter into our heavenly rest; instancing the whole from the History of the Worthies of old.—*On the Vanity of Life.*—*On Agreement and Love.*—*Discourse to those who deny themselves.*—*The Institute for Monks.*—*On always remembering the time of our approaching End.*—Most of the above are Discourses recommending ascetic feelings and discipline.

On Watchfulness.—*On Contentment.*—*On Forbearance.*—*On the Day of Resurrection.*—*On the Judgment.*—These consist of only a few Sentences each.

On the Working of Satan.—*A Soul-aiding Discourse.*—*On Repentance.*—*Two Discourses on the Second Advent.*—*On Abstaining from Amusements.*—*On the Woman who was a Sinner.*—*On the Exercise of Goodness.*—*On the right Direction of Virtue.*—*On Preparation for future Judgment.*—*On the Judgment.*—*The seven Occupations of a Monk*, quiet, fasting, watching, singing, prayer, reading the lives of the Saints, self-investigation: "by the sign of the Cross the enemy shall be overthrown."—*Concerning*

the Inquirers into the Nature of the Son.—*On the Virtues and Passions*—containing a long catalogue of both, and Dissertations on some of them.—*A Funeral Sermon.*—*His own Confession.*—*On Prayer.*—*To a thoughtless Soul.*—*On the Spiritual Contest.*—*Encomium on the Apostles*—a silly production.—*On the Passion, and the Cross.*—*Questions and Answers*—on Scripture events.—*The seven Occupations of a Monk.*—*Self-Examination.*—*On Wine and Women.*—*Ten Prayers.*—*Ten other Prayers*—professing in the title, that Ephræm is the author of *some* only.—*Eleven Prayers*—addressed to the Virgin Mary come next: but there can be no doubt of their not being Ephræm's. Several of the above Discourses are little else than repetitions of preceding ones under similar names.—This is the Conclusion of St. Ephræm's Works, in their *Greek* Translation; there are a few things in *Latin*, attributed to him at the end of the last Volume of his Works, but whether they be really his is very doubtful; and it would be hard to decide through the medium of a twofold Translation.

There seems to have been much more piety than depth of intellect in St. Ephræm; the substance of his Works is the history of practical Godliness, as exhibited in the unamiable guise of ascetic virtue; and his style possesses considerable earnestness; but from monotony of manner, and exclamatory diction, he is wearisome in reading, and unpersuasive in argument.

EPHREMI SYRI *Opera, cura Ger. Vossii*, Gr. et Lat. 3 vol. Rom. 1589—1597

———— Colon. 1603.

———— Antverp. 1619.

———— Gr. cura Ed. Thwaites, fol. Oxon. 1709.

———— *Opera Omnia*, Syr. et Lat., et Gr. et Lat., 6 tom. fol. *Opera et Studio Jos. Assemani*, Rom. 1737—46. This is the only complete edition of Ephræm's Works.

EUZOÏUS, *Bishop of CÆSAREA*, A. D. 370.

Thespesius, the Rhetorician, instructed EuZOÏUS, together with Gregory Nazianzen, at Cæsarea; and when he

was afterward ordained Bishop of this city, he busily repaired the decaying Library of Origen, there deposited. In the reign of Theodosius he was expelled his see, about A. D. 380. Jerom says, he wrote "several Treatises on various subjects, which were well known," in his time. Epiphanius speaks of him in *Hæres.* 73, as Arian.

GREGORY, *Bishop of Nyssa*, A. D. 371.

St. Gregory, of Nyssa, was younger brother to Basil the Great; and was born about the year 331: he devoted himself to the study of rhetoric; and far from forsaking the world like his brothers, he married his wife Theosebia, some time before he entered Holy Orders, which he at last took; and was ordained Bishop about A. D. 371. He was not long undisturbed in his see, but expelled under the Emperor Valens with others, and compelled to live in exile, till Gratian restored him A. D. 378; the joy of which event was soon overcast by the death of Basil, to whom he paid the last sad duties of affection. The council of returned Bishops met together at Antioch to settle the peace of the Church, deputed him to visit the Churches of Arabia, and to correct any abuses that might have slipped into them: but between the time of the appointment and its fulfilment, Gregory was called to suffer another severe loss in the death of his sister Macrina, with whom he had a long interview before she died. After returning to Nyssa, he set out on his journey to Arabia, and visited Jerusalem also, with its neighbourhood. He was at the council held at Constantinople, A. D. 394; and most probably died shortly after, for he is not mentioned as connected with the troubles that a few years brought upon the Constantinopolitan Church, nor does he speak of them in his Works. The following are the Works that remain of this Author.

The *Hexæmeron*, or *History of the Six Days' Work*.—The object of this book is to explain and detail the Works and order of Creation; being a Comment on the chief parts of the account given in the Book of Genesis.—There is but little of that wildness we shall find in some other of this Father's works: the remarks are frequently

judicious, and the elucidation clear; if the philosophy be deficient, and, consequently, some of his reasoning wrong, it is no more than could be expected; but still the Treatise is valuable, the thoughts are good, and the expression powerful.

On the Formation of Man.—This Discourse consists of thirty chapters, with a prefatory Address to his brother Peter.—Cap. i. A rapid account is given of the Formation of the world, and he represents the earth as a universal Paradise of peace and pleasure, all creatures waiting and prepared for the coming of the being to whom they were to minister.—Cap. ii. The palace of the world being prepared, Man, its lord and ruler, is brought into it, that he might admire the wisdom, rule the creatures, and learn the excellence of Him who has produced such beauty and magnificence; being endued with a twofold nature—an animal body, that he might enjoy the temporal blessings and an immortal spirit, that he might be capable of Divine communications.—Cap. iii. All other animals and existences were created by a *Word* of the Almighty, but the superior dignity of Man is shown by being represented as the result of *consideration*, (“let us make man,”) and as having an express design in view, (“let them have dominion,” &c.)—Cap. iv. The Mighty Artist endowed him with powers and qualities, both of mind and body adequate to his rule and occupation as king and moral representative of his Maker; “instead of a royal robe he is clothed in virtue, than which there is no more kingly garb; for a sceptre he leans upon the blessedness of immortality; for a royal diadem he is adorned with a crown of righteousness.”—Cap. v. He is endowed with mind to apprehend, and speech to communicate knowledge and from the pure and perfect state in which he was created may be well considered the image of the Deity.—Cap. vi. The mind acts by and receives impression from the senses; and it is through possessing the various faculties of a *rational* being that Man is said to be made in the image of the Author of all, who is the highest Intellect. The Anomæns are here condemned.—Cap. vii. Man does not possess the defences and abilities of the brute creation, but his understanding supplies the whole by making their perpetual abundance supply his occasions

need.—Cap. viii. His being made upright, and looking heaven-ward is an intimation of man's superior destination, and his being created last is a proof of his excellence, for the orders of Creation extended by degrees from inert matter to active intelligence. There is a long, curious, and ingenious account of the *necessity of hands* to a rational being.—Cap. ix. A Dissertation on the voice and organs of speech, which are shown to be formed upon the principles of musical science.—Cap. x. Like a town, through which there are various gates, avenues, lanes, &c., leading to its different parts, and by which it receives its inhabitants, supplies, &c., so the mind; it is entered by external things through the senses, which are the gates of knowledge.—The similitude is well kept up throughout the chapter, and it is remarkable as being *opposed to innate ideas*, and as bearing a strong resemblance to John Bunyan's *Town of Man-soul* in his *Holy War*.—Cap. xi. The powers, and properties, and constitution of the mind can never fully be conceived nor explained; because, being made in the image of God, it must partake in some measure of the mysterious qualities of its Original.—Cap. xii. Some natural and metaphysical speculations on the body and mind; as unworthy of notice as false in fact.—Cap. xiii. Strives to account for dreams, sleep, restlessness, &c.—Cap. xiv. The mind resides in no one part of the body, but pervades the whole; for nothing can act but where it exists.—Cap. xv. The *essence* of the soul is reason, and whatever is destitute of this, however like it may be in its seeming, is no more soul than a stone, painted to imitate a loaf, is bread; and this soul residing in every part, its energy is weakened with reference to any portion of the body that receives injury.—Cap. xvi. How a being liable to death can be an image of an incorrupt, pure, and eternal Being; it is one part of the essential likeness to have a free will, "for virtue is something uncontrolled and voluntary; but what is necessitated and forced cannot be virtue."—Cap. xvii. If sin had not entered into the world, the increase of mankind would have been effected in some other way than by generation; they would have multiplied as the angels in heaven do. By this Gregory would seem to imply that the number of angels was always increasing.—

Cap. xviii. The unruly and debasing passions render what was the image of God the similitude of a brute.—Cap. xix. The fruits of Paradise were intellectual enjoyments, and the body was supported in a peculiar manner, while the soul grew strong in knowledge.—Cap. xx. The forbidden tree in Paradise is spiritualized, and signifies the mixed knowledge of good and evil, which was beautiful in contemplation, but bitter in experience.—Cap. xxi. An attempt to prove the *necessity* of the Resurrection, from the following foolish reasoning:—nothing is fixed and immutable but good, therefore death, which is an evil, is liable to change; but the change of death is life, therefore, the death of the body must finally terminate in its resurrection.—Cap. xxii. We should not be uneasily anxious about the exact time of the Resurrection, nor doubt its ultimate arrival, because it has been thus long delayed, for those who died in the first ages of the world have had a longer time of expectation than we; but we should so live in holiness as to anticipate its joys.—Cap. xxiii. If any one look carefully on the existing order of things, he will be convinced they must necessarily have an end, and those who assert their perpetual endurance are as opposed to reason as Scripture.—Cap. xxiv. An Argument against the eternity of matter.—Cap. xxv. That there will be a Resurrection is clear from the *promises* and *proofs* in Scripture; we must believe it on the *promises*, for what it has asserted has invariably proved true: we must believe it on the *proofs*, for it records *individuals* as having returned to life, and what is possible to one individual is equally possible to each.—Cap. xxvi. No *accidental* circumstances can make the Resurrection more unlikely: when a man dies his body is resolved into its constituent parts of earth, moisture, &c.; and it is as easy for the Almighty to recover from the bellies of sea-monsters and jaws of wild beasts the devoured and assimilated portions, as to restore their primitive form to the resolved particles; He knows where every atom abides, for the world is in His hand, and shall not He know what His hand contains as well as we what ours holds?—Cap. xxvii. The same argument is pursued further.—Cap. xxviii. Against those who supposed that souls pre-existed in a kind of commonwealth of their own, and that only

those descended into bodies who fell from the study of virtue ; and the migration of souls is a doctrine destitute of any authority.—Cap. xxix. The soul and the body have the same time of beginning ; as the various parts of the future tree are radically contained in the seed, and coexist in an intimate union.—Cap. xxx. A physical and anatomical view of the human body, showing the skill exercised in its construction, and the wisdom manifested in the adaptation of its parts to each other ; a fit habitation for that immortal principle, concerning which, God said, Let us make it in our image.

The two following *Orations*, on the words “Let us make man,” and which are found in the editions of Gregory Nyssen’s works, are not his, but belong to St. Basil, in the Benedictine edition of whose Works they may be found, vol. 1.

The Life of Moses, or a Treatise concerning a perfect Life.—The History of Moses is here related and allegorized throughout, as though it signified the various events and doctrines of the Christian Dispensation, and marked out the kind of life a Christian should lead in every situation. Perhaps the following may be a sufficient specimen of his allegorical interpretation :—When the children of Israel came to Elim, they found twelve wells and seventy palm trees ; the water is the Gospel contained in the twelve wells, which are the twelve Apostles ; and the seventy palm trees are the seventy disciples Christ sent forth into Judea :—the bunch of grapes hanging from its stalk, which the Spies brought out of Canaan, signifies “Christ suspended on the cross, whose blood is a saving drink to believers :”—and the almonds on Aaron’s rod that budded, are emblems of ministers of religion, who should be *hard* in their lives, and *rough* in their exterior, but full of sweetness within !—When religion falls into the hands of such drivellers, is it any wonder that it is contemned by the careless and profane ? The full masculine energy of the Gospel teaching, with such expositors, is degraded to the puling babble of an infant’s tongue. Alas for the Church of Christ, there are still allegorizers as its ministers ! who, by sickly sentimentalism, destroy the beautiful simplicity of the Gospel ; or, by gross figures, render the Son of God and his Church as little

better than earthly lovers talking of carnal passions ;— they express the ardent longings of the soul for a greater portion of the love of God, in language that would disgust a chastened mind, or shock a modest ear : and far from having their lips touched and purified, as the Prophet's were, by fire from the presence of the Lord, they dwell on heavenly joys in the glossed libertinism of earthly phraseology :—may God of his mercy speedily take such injudicious teachers unto Himself !

On the Inscriptions of the Psalms.—This work consists of two Books ; the first contains nine and the second sixteen chapters. The *first* Book attempts to show the nature, design, and appropriateness to every situation, of the Psalms as a whole ; and Gregory imagines he sees in them an ascent in teaching till the end of a perfect life is attained. He makes five grand divisions of the whole book ; the *first* ends at the 41st Psalm, the *second* at the 72d, the *third* at the 89th, the *fourth* at the 107th, and the *fifth* at the 150th. The authority for this division is his own whim, and the deductions spring from his own ingenuity. The *second* book explains the different titles and kinds of Psalms ; and, taking for granted the authenticity and correctness of the inscriptions at the beginning of each Psalm, he gives them a mystical interpretation, and discovers wonders of theology in them.—The inscriptions themselves being of no authority, all the Treatise, at least so far as *they* are concerned, is of no value ; and as might be expected, it abounds more with conceits than information : his observations may sometimes be true and good in themselves, but they by no means give the interpretation of what is undertaken to be explained.

A Homily on the Sixth Psalm.

Eight Homilies on Ecclesiastes.—This is a general comment on the first chapters of Ecclesiastes, with explanations of other parts intermingled ; and, notwithstanding the allegorizing spirit that pervades them, there are many good, powerful, and judicious observations throughout : they are much superior to his book on the Psalms.

Commentary on Solomon's Song.—This was made at the request of a certain widow of Gregory's acquaintance of the name of Olympias, who had retired into private life, and wished to derive that spiritual advantage from

God's word which it was intended to convey. It was given at first, Gregory says, chap. i., in the form of Homilies, of which his people took notes; and these, added to any new thoughts he still considered necessary, were preserved in their original form, and sent to the lady at her request: they make altogether fifteen Sermons, preceded by an introductory chapter to Olympias herself.—The whole is allegorically explained, and Gregory seems to luxuriate in the midst of a subject that, if *spiritually* explained, must be interpreted in this mystical way, so suitable to Gregory's inclinations and peculiar talents.

On Prayer.—This work consists of *five* Discourses; the first as a general introduction to the other four on the Lord's Prayer particularly. In the *first* Discourse he asserts the necessity of prayer, severely blaming those who enter upon their various avocations without invoking God's protection and assistance, without which no wonder ill feelings come into the mind, and ill success attends the undertaking;—that prayer is a powerful protection in danger and supporter in trial, as is frequently instanced in Holy Scripture; but then it should be used with reference to proper subjects, not asking for honours, renown, riches, much less for revenging oppression; for God delights not in the miseries of men, nor will he be a partaker in their enmities. All such petitions Gregory represents as unworthy the Majesty and Nature of the Being whom we address, whose dignity is too great to be concerned with *such* gifts, and yet whose love is so abundant that He will not withhold the smallest things that are necessary. The *second* Discourse represents the wide difference between the manner the lawgiver under the old Covenant approached to, and was received by, God, and the Lawgiver of the New;—the one went through terrors to meet with fear, the other came with humility to experience love; and then taking our Lord's prayer and its circumstances as his text, Gregory declares *how* we should come that we may be able to use this prayer properly; that we should vow and dedicate ourselves (*προσευχομαι*) to God before we can address him as "our Father;" for His holiness cannot be Father to a sinful nature and a polluted heart, which is produced by a far different parent; but that we should inspect our lives, and examine our thoughts,

thinking of those things that are above, where “our Father” reigns, that we may be true members of His family, and genuine citizens of the heavenly Jerusalem.—The *third Discourse*. He “hallows” God’s name who employs the powers He has given to His glory, and flies from the evils of his nature to seek protection against them from the God who is able to save: and he wishes God’s “kingdom to come,” who strives to break Satan’s dominion, to come out from under his rule, and to be free from his spirit, that the Father may pardon the sins from the punishment of which the Son has died to save him, and may purify him from their defilement by his Holy Spirit, and thus advance his kingdom by increasing His subjects and diminishing those of Satan.—The *fourth Discourse*. “Thy will be done!” these words spoken from the heart are as a medicine to the soul, for they imply, let thy will be accomplished in me to cast out all evil and bring in all good,—“let thy will be introduced that the will of the devil may be put out;” and *prayer* is made for this, because human nature, debilitated by sin, is unable of itself to perform it. “As in heaven so on earth;” as the will of God is fulfilled in perfect holiness in heaven, so the prayer signifies it should be fulfilled on earth;—“therefore, we are taught this by the prayer, that our life should be purified from evil, according to the likeness of the course of life in heaven, so that the will of God might bear rule without hinderance: as among thrones, and principalities, and powers, and dominions, and all the super-terrestrial host, thy will is done without evil in any way preventing the full exercise of holiness, so may holiness be perfected in us, that, all iniquity having been cast out, thy will, in all things, may effectually work in our souls.” “Give us our bread;” not luxuries, honours, riches, magistracies, conquests, but *bread*, the necessities of life, which will give no aperture for the entrance of the Old Serpent, whereby he may afterward drag in his whole bulk, the result of which would be like the action of Eve, who first saw, next coveted, and then fatally took; He who feeds the ravens will amply supply thy wants. “This day;” work daily, and God will daily bless your labour, so that the provision shall not fail: why be solicitous for to-morrow? He that can cause the sun daily to return

to the same quarter of the heavens, is able to provide daily for your wants : commit your cause to God ; for he, who only made provision for this life, by storing his barns, had his soul required of him before the day was done.—The *fifth* Discourse. “Forgive us our debts, as we forgive our debtors :” as we forgive those indebted to us, and who have not wherewithal to pay, so do Thou, O God, pardon us who have incurred debts to thy holiness by mis-spending and abusing thy talents, and who are unable to discharge the arrears, or keep ourselves pure without Thee. If the net of sin surround us on every side, lying ready at each sense to insnare us, how much need is there to cry for pardon ! And if we refuse to grant pardon, and shut up the bowels of our mercy against those indebted to, or offending against us, how justly may God reject our suit, and say, “The voice of the oppressed and unforgiven crieth against you, and the bars that keep your prisoner captive prevent the chains of your own sins from being loosed.” “Lead us not into temptation ; but deliver us from evil ;” he who wishes to be freed from evil must fly from the temptations that are in the world, the whole world lieth in the evil one ; since temptation can have no hold on the mind while it avoids it ;—the sea may be rough with storms, but they injure not those afar from it ; fire burns but what it touches ; temptations hurt only those that entertain them.—It is a great pity that Discourses, abounding in so much good, should be injured by the admission of conceits and puerile allegorical interpretations of plain Scripture, as is sometimes the case here ; but, as an author, allegory is Gregory’s besetting sin.

On the Beatitudes.—In eight Orations, Gregory treats on the eight Beatitudes in our Lord’s Sermon on the Mount, (Matt. v.,) and with the diffuseness of oratory speaks of each : they are characterized by great elegance of expression and illustration, by considerable strength of imagination, and by a length of detail that does not weary the Reader nor encumber the subject : they cannot fail to please ; and pleasure proceeding from a good subject will tend also to spiritual profit.

An explanation of 1 Cor. xv. 28.—Gregory interprets the subjection here mentioned as belonging only to the

human nature of our Lord, refuting the Arian opinion of His essential inferiority.

On man being made in the Image of God.—The several ways in which it can be said man is the image of God, are noticed.—He needed not to have added this to his former Treatise.

Concerning the Witch of Endor.—Among other proofs brought forward to show that it was not *really* Samuel who appeared to Saul, Gregory says it is impossible Samuel should have promised Paradise to so wicked a man as Saul!

On his own Ordination.

Against Apollinarius.—A very short observation on the Deity of our Lord.

On the Love of the Poor.—Taking the words of Matt. xxv. 40. for his subject, Gregory shows the indispensable importance of mercy to the destitute, because what is done to them is done to Christ, who, when we were destitute, and worn down by our sins, laid aside his glory to come and help us. By a long, and perhaps too particular representation of the various evils attending poverty and disease, he seeks to excite commiseration toward the poor, and especially as a reward will follow quick upon the exertion of benevolence,—“For whatsoever is bestowed upon them is laid up as your treasure in the heavens: doubt not my words, nor imagine the friendship of these is to be lightly esteemed: the hand is maimed, but not disabled from assistance; the foot is lamed, but still it can go unto God; the eye is deprived of its vision, but in spirit it beholds those blessings invisible to mortal sight.” The goods of life are uncertain in their stay; therefore, while you prosper, yield assistance to the unfortunate:—“While you safely sail, stretch forth your hand to him who is shipwrecked; alike is the sea, alike the tempest, alike the tumult of the waves; the sunken rocks and shoals, and jutting headlands, and all the other dangers of the voyage of life, give equally cause for fear to all that sail; while you are safe, while dangerless you skim the sea of life, do not pitilessly pass by him that is cast away. Who will be your surety that your voyage shall be always prosperous? Not yet have you gained the port of rest: not yet do you stand secure from the

waves ; not yet does your life walk upon firm ground ; still you are liable to be tempest-tossed : as you prove yourself to the unfortunate, so you prepare your fellow-voyagers to prove themselves to you. May we all obtain that port of rest, urged onward by the gentle breathings of the Holy Spirit through life's destined course ; may the energy of obedience and the helm of love be ours, by whose guidance may we arrive at the promised land, where is that mighty City whose Builder and Maker is God."

Against Fate.—This Tract is the substance of an argumentation held with an upholder of the power of the stars over human affairs, and the whole of its reasoning is directed against the doctrine of all events and individuals being controlled by the absolute influence of the heavenly bodies.

Concerning common Notions, against the Greeks.—An attempt is here made to explain the mystery of the Trinity, not from the Scriptures, because its adversaries would not acknowledge them, but from the common methods of reasoning among men : and it is shown that the Trinitarian Doctrine does not teach three Gods of like nature, known under the distinct names of Father, Son, and Spirit, just as Peter, Paul, and Barnabas are three men, of the same nature, with individual appellations, but united together with the same object in view ; that *men* are distinct in their essences, as well as their names and persons ; not so the Triune God, in whom three distinct persons exist in one undivided Essence.

On the Soul.—The various opinions of philosophers concerning *what* the soul is, and *how* it is connected with the body, Gregory refutes or confirms, as he finds it necessary, in order to the establishment of his point, that the soul is immaterial, immortal, and exists in the body, not by admixture, but as an independent exciting principle.

A Canonical Epistle to Letoïus.—This Letter was written in Gregory's old age, to Letoïus, Bishop of Melitima, and contains rules by which various kinds and degrees of penance are enjoined on the committal of different crimes, assigning to each act of iniquity the quantum of punishment it deserves.

Against those that delay Baptism.—By the importance of the rite, the uncertainty of life, and the spiritual advantages consequent on Baptism, all men, and especially catechumens, are exhorted to immediately partake of it. The address altogether is, perhaps justly, suspected not to be Gregory's.

Against Fornication.—Other crimes are committed against the persons of others, but the fornicator sins against his own body, corrupting it and polluting his nature.

Against those who too hardly and bitterly judge and condemn others, and who themselves need Conversion and Repentance.—Gregory uses strong remonstrances against the common, but odious, custom of many, of condemning others and passing themselves by, “while themselves are too weak to support their own burden, they preoccupy Christ's judgment-seat, and wrest the sentence from the mouth of the judge:” and priests also should be cautious lest they discourage penitents by their harshness, since their office is, not only to lay open to itself the secrets of the heart and the wounds of the soul; but also as fathers to sympathize in the sorrows of their repentant children. There are great power and earnestness of feeling pervading the whole Discourse.

Concerning the Love of the Poor.—Abstinence is recommended, that what is saved may be given to the poor, who are not to be despised because poor, but are to be treated as brethren. A good Discourse.

Oration on the Day of Pentecost.—He exhorts the people to prepare their minds for the influences of the Holy Spirit, by loving those things that are above. Latin.

Against Usurers.—He begins by deprecating the accusation of boldness for attempting a subject already handled by St. Basil,—“for a shallow skiff oftentimes follows the stately and well laden vessel on the same seas; and children imitate in their contests the battles of experienced antagonists:” proceeding from this preface, he upbraids and counsels the usurers, and gives a most finished, and therefore revolting, picture of their feelings, practices, and end,—“covering their wickedness with fair names, calling their interest or gain *reasonable profit*; just like the heathen, who name certain goddesses, that hate and

destroy mankind, *Eumenides* ;” he refutes what they urge in self-defence, declares aloud their scandalous conduct, and finishes by sending them to take counsels of honesty from St. Basil.

Life of his Sister Macrina.—A long account of her life, piety, death, &c. is given ; what she said is told,—the piece of THE TRUE CROSS she wore is mentioned,—some wonders she performed are declared,—and more would have been related, but Gregory says he passes them over for fear they should not be believed !

A Panegyric on the Forty Martyrs.—This Oration is merely laudatory. Among other things, Gregory boasts of himself possessing some of the *relics* of these martyrs, —“ whose ashes and remains were scattered through the world, so that almost every land is blessed with these holy relics !” —If all the Fathers say be orthodox and true, there are no “ abominations” in the cup of the “ Woman arrayed in purple and scarlet ;” therefore, rejoice, thou “ Mother of Harlots,” and drink deep of “ the blood of the Saints,” for thy doctrines, thy legends, thy miracles, are purity and truth ; —or—the Fathers are sometimes foes to the Christian verity and wilful propagators of dangerous errors and blasphemous doctrines.

On Fasting.—This Oration was pronounced at the beginning of Lent, and strongly insists on the necessity of obtaining a spirit of humility and self-denial, that the abstinence itself may be acceptable to God, and not a mere form.

A Letter to his Brother Peter, Bishop of Sebastæa,—concerning Gregory’s book against Eunomius : this letter is followed by Peter’s answer, in which he praises his design, and strongly encourages him to proceed to the total destruction of Eunomius’ heresy, “ lest the serpent, though his head is bruised, should still terrify the simple with the lashings of his tail.”

A Book against Eunomius.—This work seems to have obtained more applause than any other of Gregory’s Works, or indeed than any other person’s writings on the same subject ; it is praised highly for its style, its method, and for the number of new arguments adduced against the doctrines of Eunomius, whom he exposes in life and creed, together with his master Aëtius. The treatise was writ-

ten after the death of Gregory's father, as the above-mentioned letter to his brother Peter declares, and is divided into *twelve books*, the contents of which are fully and largely summed up in an abstract of each prefixed to the first book.—There can be little doubt that the injudicious explanations and wild outbreaks of an uncurbed imagination, concerning the mode of the Deity's existence, were the fruitful sources of many heresies, and the Fathers themselves incautiously raised many a spirit they afterward found difficult to lay, because they adhered stoutly to their own interpretations and phraseology, and thus gave their opponents a handle which they failed not to seize; so that in fact many of the heretics argued, not so much against Scripture, as against some Father's interpretations of it: *they* were the source of their first error, the cause of their continued wandering, and the means of their confirmed apostacy: they created doubts by striving to fathom mysteries, brought wavering faith into misbelieving confidence; by urging their dicta with all the authority of the inspired Oracles, and by harshness of spirit and uncompromising adherence to objectionable terms, they finally drove into heresy many of the proud, the acute, and the searchers after novelty. For their rash attempts to look into the secrets of the Ark of the New Covenant there is much room to blame the Fathers; but no praise and thanks are too great for their manly avowal and powerful support of truths their own want of caution had caused to be questioned and impugned. For an analysis of the *Book against Eunomius*, recourse may be had to the contents of the twelve books preceding the commencement of the Treatise.

On the Trinity.—This Treatise is rather Basil's, and is found among his Epistles, *Epistle 80*.

Against the saying, That there are three Gods; addressed to Ablabius.—The different names applied to the Persons of the Trinity do not imply three self-existent Gods, neither do the terms *God the Father, Son, and Spirit*, refer to the essence of the Deity, but to attributes of that essence; nor are the Persons confounded by the essence not being distinct, for the sameness of existence does not forbid a variety in the mode of existence.

On the Difference between Essence and Hypostasis, to

his Brother Peter.—This is also Basil's, extant in his 43d *Epistle*.

On Faith.—Gregory addresses his work to the Tribune Simplicius, and dividing it into *two* parts, in the *first* he treats of the Divinity of the Son in the *second* of the Godhead of the Spirit.

The great Catechetical Discourse.—Instead of being addressed to those who were to be baptized, this Discourse is intended for the use of the Catechists themselves, that they might obtain the knowledge and skill requisite for the instruction of others ; it is divided into *forty* chapters, preceded by a general preface, that points out the necessity of a difference in the mode of instruction adapted to the previous habits, prejudices, and creed, of the new scholars. The arguments that would be necessary for an Atheist would be useless to a Jew, who already believed in the being of a God ; and what a Jew might require for his conviction of the truth of the doctrine of the Trinity, a heretic might scoff at or deny ; a position granted by both must be the foundation of the argument ; the showing *order* and *design* will prove the being of God to an Atheist, and the existence of *infinite perfection* in the Divine Nature will convince the Pagan of the impossibility of there being many Gods, for of *infinitely perfect* being there can be but one. The first *thirteen* chapters are occupied with *proofs of the divinity* of the Son and Spirit, and with refutations of objections urged against the Incarnation and Resurrection of our Lord : the *cause* and *necessity* of this Incarnation are argued in the *next fifteen* : the 29th and 30th show that Christ came when He was most needed, to mortally wound the head of the serpent ; and the *following two* declare that the *possibility*, not *necessity*, of salvation was purchased for all by Christ's death, which was for our redemption ; and his Resurrection was a pledge of ours, as well as a test of the truth of the Christian religion. Gregory, having thus secured the foundations of Christianity, speaks of its ordinances,—*Baptism* and the *Lord's Supper* : his opinions on *Baptism*, which are in accordance with the Romish church, are contained in the 33d, 36th, and 40th chapters : the 37th treats of the *Eucharist*, where he fully and clearly avows the doctrine of the *real presence*, Καλῶς οὖν καὶ νῦν τοῦ τῷ.

λογῷ τοῦ Θεοῦ ἀγιαζόμενον ἄρτον εἰς σῶμα τοῦ Θεοῦ Λογὸν μεταποιεῖσθαι πιστενομαί, and asserts that *each* communicant in every part of the world receives the *whole*, Σκοπεῖσαι προσηκει, πῶς ἐγένετο δυνατόν το ἐν ἐκείνῳ σῶμα ταις τοσαύταις των πιστων μυριασι κατὰ πᾶσαν τὴν οἰκουμένην εἰσαεῖ καταμεριζόμενον, ὅλον ἐν ἑκάστῳ διὰ τοῦ μεροῦς γενεσθαι, καὶ αὐτὸ μένειν ἐφ' ἑαυτοῦ ὅλον. In the 38th and 39th chapters Gregory speaks of the inward workings of the Holy Spirit, neither clearly nor well; but who out of his poverty can make others rich?

On Virginity.—An encomiastic treatise on a single and a solitary life, estranged from the pursuits and pleasures of the world: it is divided into *twenty-four* chapters, with an exhortatory preface.—It abounds with the usual praises of a life that must be useless to others, hurtful to society, and contrary to the commands of God; and marriage, that state alone where man can fulfil *all* his duties to his God, his neighbours, and himself, is spoken of as though it were a blot in the economy of the Creator.

Ten Syllogisms against the Manicheans.

On the Soul and Resurrection.—This is a Dialogue between Gregory and his sister Macrina, occasioned by the death of his brother Basil. Immortality is proved to be a necessary quality of the soul, and knowledge one of its attributes, so that at the day of judgment it will at once know its own body and others; the transmigration of souls is shown to be an unfounded opinion. The doctrine of the Resurrection occupies a considerable portion of the Treatise, is well supported, and many curious questions connected with it are discussed.

Letter to Theophilus, Bishop of Alexandria, against Apollinarius.—He exhorts the Bishop of Alexandria strongly to oppose the Apollinarian heresy, which was deeply rooted and widely spread at that see: Gregory combats the error, and says it was our Lord that so frequently appeared to the Patriarchs, Prophets, and Holy Men, under the Old Dispensation.

On the Christian Profession or Name; addressed to Harmonius.—Before quitting his master, Harmonius wished to possess more fully his opinions on some subjects; therefore, Gregory writes him this letter concerning how a Christian should live and act. A Physician or Orator, to secure success, would strive to be at the

height of his profession ; why not a Christian ? The name, without the outward excellence or inward purity, is nothing ; the imposition is soon discovered, and the pretensions treated with contempt. He who is satisfied with the mere outside, is like the well-trained and aptly-dressed ape of the Alexandrian showman, which, in the garb of a woman, delighted all the spectators by its agility and address, for they did not know the deception ; but one, more cunning than the rest, suspected, and resolved to show the cheat ; he therefore threw some sweetmeats on the stage, and the animal, leaving its feats and destroying its ornaments, rushed eagerly to the delicacies, betrayed its nature, and changed applause into derision : thus the nominal Christian soon follows after the low delights Satan offers, and manifests his fictitious character. The name of Christ implies his moral image in those that assume the name, a refraining from evil, holiness, and uprightness in word and deed ; the genuine Christian is a man who is restored to that perfection of righteousness which caused him to be pronounced at his creation the image of his Maker.

On Perfection ; to the Monk Olympius.—After a long disquisition on the attributes and names that belong to Christ's divinity and humanity, and an allegorical interpretation of each ; Perfection is brought to consist in imitating Christ in all his imitable attributes, which is accomplished in the right government of these three things, *action, speech, and thought* : and as we can only obtain perfection adapted to a finite nature, and not in its essential fulness as it belongs to the Deity, " we must continually advance to more excellence, and, being transformed from glory into glory, we must thus be changed, always becoming holier by a daily increase, perpetually being perfected, and never arriving at the boundary of perfection."

On the Object of a Christian ; addressed to the Monks.—The same subject as the preceding is here continued, with more detail concerning the purity of a Christian life, and concluding with advices to the monks.

An Oration against those who slighted Reproof,—pronounced by Gregory against some who murmured at his rigorous maintenance of discipline.

Concerning Infants taken away before their Time ; to Hierius.—A poor attempt at explaining God's dealing in the death of infants, which He himself has not seen proper to make known.

On the Birth of Christ, and Murder of the Children at Bethlehem.—He dilates on the *perpetual virginity* of Mary, gives an allegorical account of the circumstances attending the birth of our Lord, and an affecting picture of the slaughter of the innocents.

Oration on the proto-Martyr Stephen,—at the conclusion of which Gregory defends the doctrine of the Trinity.

On the Baptism of Christ—An address to those who were baptized on the day the baptism of Christ was celebrated. The *water* is rendered *holy* by being blessed, and *performs wonders* ; and baptism *expiates* and *destroys sin*, βαπτισμα τοιουνν εστιν ἁμαρτιων καθαρσις, αφεσις πλημμεληματων.

Five Orations on Easter.—*Oration I.* is full of allegorical interpretations of facts, &c.—*Oration II.* is to show that the Evangelists do not contradict each other.—*Oration III.* is on the Resurrection of Christ, and shows the certainty of ours.—*Oration IV* is an Encomium on Easter Sunday.—*Oration V* a Rhapsody.

On our Lord's Ascension.—Gregory explains the 24th Psalm.

Concerning the Meeting of our Lord, the Virgin Mary, and Simeon.

Oration on the Deity of the Son and Holy Spirit, and a Panegyric on the Patriarch Abraham.—A ludicrous account is given of the prevalence of theological disputes among even the lowest mechanics, so that instead of the price of an article being given, a question on the eternal Sonship, or some other abstruse point, is proposed. Abraham's constancy, and, what is less seldom thought of, *Isaac's submission*, are highly praised, and the Patriarch's trial is pathetically detailed, as it has reference to God the Father's giving up his Son Christ.

Funeral Oration on Basil.

Two Orations on the Forty Martyrs,—in which their virtues are praised, and manner of death related.

Consolatory Oration on the Death of Pulcheria.—He begins by lamenting a double calamity,—a destructive earthquake, and the death of the Emperor Theodosius's

daughter, Pulcheria, which event took place the very evening the news of the earthquake arrived. It is a beautiful Oration, possessing much natural feeling, and no wide-sought metaphors and similes; the language does not chill the heart by bringing far-fetched fires that lose the warmth of even embers in their passage; but still, though a father might feel so deeply for the loss of this *Dove still nourished in its nest, this bud hardly bursting into flower*, the people of Constantinople could hardly sympathize in such grief for a child six years old.

Funeral Oration on the Empress Placilla.—This woman was so much beloved, that at first it was thought prudent not to pronounce her funeral oration, for fear of too much exciting the grief of the citizens; but afterward this plan of silence was abandoned, and the task of celebrating the deceased empress was intrusted to Gregory. By flying too high he soars beyond the sight of reason, and the feelings cannot follow him. The death of such a person, in such circumstances, cannot be felt as “the wound of the universe;” nor can it be believed, that “earthquakes, wars, inundations, are small things compared to it:”—it is a poor artifice to call to “people, nations, and languages,” to lament, while there is an assembly ready before him who possess feelings if the orator have skill to touch them:—“O, Thrace, hated name;” why should a whole country be hated because the lot of humanity befell a virtuous woman within its bounds?—“I understand the place (where the death took place) is called Scotounia, (*scotos* means darkness,) well named for the event, for there our light was darkened:” grief seldom seeks relief from a pun, nor busies itself in finding out lucky coincidences of language agreeing with circumstances:—when the empress was brought into the city the day was dark and rain fell; therefore, of course, “the sun hid itself in clouds, lest it should see the empress thus habited,” and “the clouds wept gentle showers in place of tears:” he then seems to doubt whether he is not talking nonsense, for he asks the question, “Are these things folly?” and, being satisfied with his own answer, he proceeds to say, “But I then saw another sight more wonderful than any mentioned; I beheld a double shower, the one proceeding from the heavens, and the other flowing in tears from the

eyes upon the ground; and the rain from the eyes was not less copious than it from the clouds;" what has deep sorrow or genuine pathos to do with the prettiness of conceits? Had Gregory always spoken with the same feeling that he does on the mother, Placilla, being brought home dead a day or two after the death of her infant daughter, Pulcheria, there would have been no room for blame, and no need of praise,—“Ye see with what heavy calamities we are afflicted in so short a time; not yet recovered from the first stroke, the tears not yet dried up from our eyes, we are overtaken by *this* calamity; then we wept the tender flower, now the stem from which the flower bloomed; then the hoped-for loveliness, now that loveliness in perfect prime; then the expected blessing, now that blessing in its full activity,” &c. &c.

The Life of Gregory Thaumaturgus,—contains an ample fund of miracles and wonders on which credulity may feed to satiety.

Panegyric on Theodore, the Martyr.—There is little remarkable here, but an account at the beginning of the virtue and value of relics, and the long prayer at the end addressed to Theodore, that he would intercede with God for the country.

Funeral Oration on Meletius, Bishop of Antioch.

Life of Ephræm Syrus.

An Address to those that grieve for them who depart from the present life into the unknown State.—Gregory's object is to console those left behind for the loss of their friends, who leave fading possessions and empty joys, and, if righteous, exchange them for sure inheritances, and perfect peace and freedom from dreads, and labours, and oppressions; death casts aside the body, that like a mask hides the fair proportions of the soul: the unknown country should not be dreaded because it is unknown, since the things passing most commonly around us, even in this life, are inexplicable as the various operations of nature, &c.: every night we sleep is a death from which the morning's waking proves a resurrection: much of impurity is necessarily connected with the body, which death, like the fire of a furnace, throws off as scoria, and leaves the nature pure spirit, capable of the love of true beauty, genuine wisdom, solid glory, and unpalling delights; with

these and other advantages resulting from death, "grieve not with worldly sorrow, which, as the Apostle says, worketh death, but with godly, the end of which is the salvation of the soul:—only the faithless bound their hopes of living with the present life, and therefore esteem death a calamity, because they hope not in what we believe—a certain resurrection."—There is much elegance and eloquence in this treatise, the style is pleasing, and the subject well treated so far as it goes.

Epistle to Flavianus;—in which he complains of ill treatment, received from Helladius.

Concerning the Journeys to Jerusalem.—A terrible picture is given of the abominations existing among the male and female pilgrims, and he dissuades honest people from undertaking such journeys: since "change of place does not cause the nearer approach of God, but wheresoever thou mayest be, God will come unto thee if He find the lodging of thy soul such a one as the Lord can abide in and walk in."

Epistle to Eustathia, Ambrosia, and Basilissa.—It is useless to go to holy places without holy feelings. Toward the end Gregory speaks of our Lord's birth, and asks, who can be so bold as to call the Mother of God the mother of a man, Μη την ἁγιαν παρθενον την θεοτοκον ετολμησε τις ἡμων και ανθρωποτοκον ειπειν, ὁπερ ακουομεν τινας εξ αυτων αφειδως λεγειν.

There need be little more said of St. Gregory than what may be gathered from the preceding Analysis of his Works; his method is declamatory, and his style far from smooth; generally his pathos is forced, and he gives so many *reasons* why a person should *feel*, and brings them from such a distance, that the attention is wearied, and the heart cold: as an explainer he can pretend to little, for his interpretations are generally the wildest and silliest allegories; and as a commentator he is valueless. There is hardly one error of the Romish Church which he does not merely incidentally mention, but strongly express and defend. I will embody his creed on these points, and give the Treatise where the erroneous doctrine is supported:—*Purgatory*, (de inf. Præmat. Abrept.); *Real Presence* in the Sacrament of the Lord's Supper, (Catechet. Mag.); *Monastic Life*, (de Virgin. and many other places); *Sufficiency of Tradition*, for the ground of Faith,

(quod non sint tres Dii ;) *Perpetual Virginity*, (in Diem Nat. Christ. ;) *Of the Mother of God*, (Orat. v. in Pasch. and Ep. ad Eustath. Ambros. & Bas. ;) *The necessity of blessing Water for baptism*, (in eos qui differ. Bap. and de Bap. Christ. ;) *Baptism expiates and destroys sin*, (Orat. in Bap. Christ. ;) *Penance*, (in the Treatise on it, and frequently elsewhere ;) *Peter the foundation of the Church*, (de S. Steph. ;) *Relics*, (Orat. 3, de 40 Martyr, & de Theod. Martyr. ;) *Intercession of Saints*, (Orat. in Theod. Martyr. & in Vit. Ephræm. Syr. ;) *Signing with the Cross*, (Vit. Macrin.)

Parts of Gregory Nyssen's Works were published in various places, at different times; the first Collection, any thing like perfect, was—

GREGORII NYSSENI *Opera*, curâ *Frontonis Ducæi*, Paris, 1605, 2 vol.

———— *Studio Fred. Morelli*, Paris, 1615, 2 vol. cum Not. *Ducæi*.

———— curâ *Jac. Gretseri*, fol. Paris, 1618.

———— *Opera integra*, cum Not. *Johan. Leunclavii, Johan. Gulonii, Front. Ducæi*, 3 vol. fol. Paris, 1638, *Ægid. Morell.*

PETER, *Bishop of ALEXANDRIA*, 373.

Athanasius being dead, Peter, whom he had destined to succeed him, and who had been a partaker in all his labours, was at once chosen to the Alexandrian see, and was no sooner placed in it than he was expelled by Palladius, Governor of the Province, and obliged to fly to Rome; whence returning, supported by a letter from Damasus, Bishop of Rome, and allowed by the Emperor Valens to resume his see, the people joyfully received him and drove away Lucius, his Arian supplanter. He did not long enjoy his honours, dying in the year 381. There are Fragments of three of his Letters extant, preserved by Theodoret, Eccles. Hist. lib. iv, c. 22, and Facundus, lib. iv. c. 2, and lib. xi. c. 2.

Epistle concerning the Transactions under Lucius.—He relates the atrocities committed under the sanction, and by the Pagan guard, of Lucius; that women were dragged

naked through the streets, violated, and abused; that a youth in female dress, with lascivious gestures and blasphemous words, was set to dance upon the very altar; and that the utmost abominations and oppressions were allowed: Lucius and his companions are represented in the worst light, as simonists, blasphemous, and persecutors; the noble constancy and bold language of the Orthodox is related, and their firmness of faith even against threatened death,—“with the naked sword he thought to terrify those who had, with the two-edged sword, oft-times wounded hostile dæmons;” and when they would not yield they were banished: a doleful account is given of their departure, and the cruelties they suffered.—The beginning and end of this well written letter are wanting; for Theodoret says, “to prevent being tedious I will report the middle of the letter.”

Fragment against Timotheus,—in which he accuses this disciple of Apollinarius of anathematizing certain of the Orthodox.

Fragment of an Epistle addressed to those who were banished,—where he praises Athanasius' Letter to the Antiochians.

AMBROSE, *Bishop of MILAN*, A. D. 374.

About the year A. D. 440 Ambrose was born, being descended from a consular family; the place of his birth was most probably Treves, and his father was Prætorian Prefect of Gaul. After the death of his father, while himself was yet young, his mother took him and his sister Marcellina and his brother Satyrus back to Rome, where his sister dedicated herself to a life of virginity, and the conduct and precepts of her and her companions tended to instil the love of virtue into the mind of Ambrose. He applied to the study of the Law, and obtained such fame by his skill as to secure the friendship of Anicius Probus, Prefect of Italy, who first received him into his council, and then made him Governor of Liguria, of which Milan was the capital: his mildness gained the love of the people, and the wisdom of his government ensured their prosperity. The Arian Bishop Auxentius being dead, the

Bishops of the province assembled to choose a successor, but the jarring between the Orthodox and the Arians among the people made the choice difficult, as each party wished to install a man of their own creed, and tumult was the result; to allay which, Ambrose, who chanced to be at Milan, came into the Church and addressed the people, exhorting them to peace and a quiet choice of a Bishop: while yet speaking a voice from the assembly saluted him as *Bishop Ambrose*; the parties united in the choice, and though he had not yet been baptized, the nomination was received with approbation by all except Ambrose himself, who strove by every means in his power to avoid the consecration; but finding it in vain, he was baptized Nov. 30, A. D. 374, passed through the necessary orders in the course of a week, and was ordained Bishop on the 7th of December following. He gave his possessions to the Church and the poor, reserving the interest during life, and gave himself up to the study of theology, under the guidance of Simplicianus. He abolished abuses, boldly opposed the illegal encroachments of Imperial power, brought back and condemned Heretics, and established greater Ecclesiastical discipline. A remarkable instance of firmness was given in his excommunication of the Emperor Theodosius for the massacre at Thessalonica, whom at last with difficulty he absolved, after a penance of eight months and a public humiliation. He died April 4th, A. D. 397, regretted by his people and glorying in his God.

The Works of St. Ambrose may be distributed under the following general heads,—*Annotations on Scripture, Old and New*;—*Theological and Moral Discourses*;—and *Miscellanies*, consisting of *Sermons, Speeches, Epistles, and Hymns*. As it would be impossible in a Work of this nature to analyze the whole of his extensive *Annotations on Scripture*, only those things will be noticed that appear important or particular, and they will be arranged under the name of the Book upon which the Remarks are founded.

GENESIS.—The Creation is treated of in a Book called *Hexameron*, and each Day's Work is the subject of its respective six books; it abounds in allegory; the different properties and dispositions of birds, beasts, &c., are made

emblems of virtues and vices in man, to which he is exhorted, or from which he is warned, and the operations of nature are pressed into the service of religious advice ; there is much elegance sometimes in the descriptions, and frequently great felicity of adaptation of natural events to moral purposes : the account of man's external frame at the end is very ingenious. St. Ambrose is of opinion that the world was *created*, and not merely an arrangement of previously existing elements : and that the three Persons of the Trinity were employed in it, the Father as the designing mind, the Son as the effecting power, and the Holy Spirit as the creative energy, brooding over the Abyss for the production of matter on which the Son was to work. From the fabulous story of vultures propagating without connection with the male, a whimsical proof is drawn that the conception of the Virgin Mary was not so foreign from nature as to excite the opposition of Heretics.—*On the Dignity of Human Nature* some little is said to small purpose.—*Paradise, Abel and Cain, and Noah and the Ark*, are all tortured to make them express spiritual concerns ;—a most objectionable mode of conveying instruction, for it seems to weaken the truth of the plain narration, and gives a plausibility to any doctrine, however erroneous, as being apparently supported by Scripture testimony.—Because Plato had imagined a Republic, to show what a good government should be ; and Xenophon had pointed out what a perfect prince ought to be, from the real and assumed education and actions of the Great Cyrus ;—St. Ambrose takes *Abraham* as the model of an upright character, and makes his life the type of a righteous conduct. The marriage of *Isaac* and *Rebecca* signifies the union of Christ and the soul, and *Solomon's Song* is here abundantly adduced to prove the position. To this Treatise on *Isaac and the Soul*, St. Ambrose joins a Book on the *Advantage of Death*, which he divides into three kinds,—the death of the soul through sin,—a death unto sin and a living unto God,—and a death which is the end of the course of this life in a separation of the soul from the body : this latter death he argues should not be feared, for it is a good to the righteous, as being the end of sin and temptation, “ a passage from tumult to peace, the grave of vice and resurrection of virtue ;” that,

as the world is full of snares in the shape of pleasures, and grievances in the form of incidental anxieties, there is nothing to be longed for here, and it is only the dread of what may follow that ever makes death hideous ; since in itself it is the freedom not the destruction of the soul, (whose immortality is proved from several scriptures,) which may so act in the body as to be reserved according to its holiness for one of the seven degrees of glory, each of which Ambrose describes ; and concludes with an earnest invitation and a long and powerful appeal to join the hosts of the redeemed above through Christ, the Way, the Truth, and the Life. What is said of *Jacob and a Happy Life*, is to teach the way of arriving at perfection by following the counsels of true reason, which, though it cannot destroy, may moderate passions, a thing we are all called and have power to do, in consequence of possessing a free will ; and this will, being given up to the guidance and influence of Christ's Spirit and Grace, shall be able to follow Him and be filled with His love, we being supported through all afflictions and difficulties, in the midst of sufferings rejoicing through hope. This position Ambrose proves by going through the circumstances of *Jacob's Life*, and illustrates it further by an appeal to other worthies in Scripture, and the case of the Maccabees, whom he highly applauds. The necessity *Of forsaking the World*, fleeing from its vanities as well as its endearments, at the command of God, is exemplified from Jacob's leaving his own home. The history *Of the Patriarch Joseph*, is the subject of a comment ; its various circumstances made applicable to our Lord ; and the *Benedictions of the Patriarchs*, are chiefly applied in the same way. St. Ambrose concludes his Commentary on Genesis with four *expositions*,—three addressed to Horonitanus, and one to Sabinus ; the *first* gives reasons why man was created last of all creatures, and yet was constituted lord of all ; the *second* shows why God took so long a time as six days to do what He could have called into existence in a moment by his word ; and in the manner of Philo Judæus treats upon the numbers seven, eight, &c. ; the *third* speaks allegorically of Paradise, transferring what passed there to the present state of a man's soul ; and the *fourth* declares that the forbidden fruit was

not in itself deadly, but like other things, as steel for instance, was good or bad according to the use made of it ; that, though God knew Adam would sin, it was no impeachment of His goodness to allow him to have the exercise of this his free will ; and that if God had interfered to take away his will, he would have been just as worthy of his regard as a stock or a stone, since, being incapable of *voluntary* action, he would be incapable of good, and virtue, and holiness.

EXODUS.—Mystical interpretations *Of the Abominations of the Egyptians*, and *Of the Manna*, are addressed to Irenæus ; *Of Moses' pouring Part of the Blood of the Sacrifice into Basins, and Part upon the Altar*, to Simplicianus ; *Of the Redemption Money, &c.*, to Justus ; and *Of the Golden Calf*, to Romulus ; all strained, forced, and highly absurd.

LEVITICUS.—Some very good remarks on repentance are made as a preface to the exposition of cap. x. ver. 18—20 ; and several curious things are said upon the origin, extent of practice, and use of circumcision, and why it was abolished under the Christian dispensation.

NUMBERS.—A short comment on the conduct and words of Balaam, and a particular allegorical explanation of each of the forty-two stations of the children of Israel.

DEUTERONOMY.—Something is poorly said on men being forbidden to assume female garb, &c.

II. SAMUEL.—The conduct of David with regard to Bathsheba, &c., is fully declared, and the justice of his forgiveness shown from the depth of his repentance before God ; the crimes are not minished, but the king's subsequent behaviour on Nathan's warning is set in its true and proper light. There is a second part that also is entitled, "*An Apology of David* ;" but on good reasons it is supposed not to be St. Ambrose's.

I. KINGS.—From the history of Elijah (xvii. xviii. xix.) the importance and benefits of fasting are shown, and its origin is said to have been when God said to Adam, "*Thou shalt not eat of the fruit of the tree of good and evil !*" To set the advantages of fasting in a stronger light, the evils of excess are pointed out, and occupy several chapters of this treatise *Of Elijah and Fasting* ; and certainly the abominable riot and intemperance to which both men and

women (ch. xviii.) gave way in Ambrose's time, afford a shocking picture of the immorality of that age.—The book *Of Naboth and the Poor*, is written against the oppression of the rich ; concerning whom Ambrose says that "Naboth's case was of ancient date but of daily occurrence;" he inveighs bitterly against their avarice, heartlessness, and extravagance, recommending to them at the same time a better employment of their goods in relieving and lessening the necessities and miseries of their poorer brethren.

II. **KINGS.**—Two short panegyric sermons on the character of the Prophet Elisha.

In *twenty three* chapters against *Usury*, founded upon the book *Of Tobit*, some admirable things are well spoken ; the injustice of it in the rich, and the folly of the poor, in subjecting themselves to pay it, are pointed out, and the conduct of Tobias is proposed as an example for the imitation of all.

JOB.—Job is represented in his own person as lamenting the evils incident to the human race, and each topic of his complaint and circumstance of his affliction is amplified by St. Ambrose: the *second* book is occupied with showing that prosperity is not in itself a good ; with answering objections taken from the frequent abundance of the wicked, and calamities of the righteous ; and with arguing that it is better to undergo difficulties, than risk the dangers and temptations accompanying wealth.—There is a small Sermon on cap. vii. of still smaller importance, which concludes the notes on Job.

PSALMS.—The Notes, or rather Sermons, on the Psalms are confined to the following ones: i. xxii. xxxvi. xxxvii. xxxviii. xxxix. xl. xli. xlii. xliii. xliv. xlv. xlviii. xlix. li. lxii. lxiii. cv. cx. cxviii. & cxix. ; on each division of which latter, a particular Discourse is given, so as to amount to twenty-two in the whole. It is almost only upon this book that St. Ambrose appears to advantage as a commentator and a divine ; here he, in some measure, shakes himself from the fetters of allegory, allowing God to speak without a mystery, and the law to be seen without a veil ; his observations prove an intimate acquaintance with the workings of the human heart, and his counsels savour strongly of one who has himself gone to the

Fountain of true wisdom for instruction ; energy accompanies his warnings, spirituality his doctrines, and a tone of deep feeling and serious concern for the welfare of his audience (for these notes were originally delivered as sermons) pervades the most of the Discourses. The style is pleasing, as abounding in description ; powerful, as illustrated with suitable examples ; and persuasive, from the elegance of its expressions, the force of its argument, and the earnestness of a self-convinced spirit.

PROVERBS.—An Explanation (!) is given of cap. xxx. ver. 19. Christ is the eagle, and his ascent into heaven is the eagle's flying the air ; Christ is also the Rock ; and Satan, being unable to overcome Christ by temptation, is the Serpent that leaves no trace of itself on the Rock ; the Church is the Ship, and the tumults of the World its Sea ; and "the way of a man in his youth," (thus St. Ambrose reads,) is Christ's various miracles during his incarnation. There is also another explanation of the same words, and very different.—Cap. xxxi. The virtuous Woman is the Church, whose Husband is Christ, and whose children, &c., are the Martyrs. This was an exposition given on the feast of Maccabees.

ECCLESIASTES.—An Exhortation to the clergy, founded on chap. iv.

Two Sermons on *Alms*, founded on *Ecclesiasticus*, chap. iii. follow.

ISAIAH.—A short Sermon on chap. i., and in exposition of chap. lii.

JEREMIAH.—Chap. xvii. 11. The call of the Partridge, i. e. the Devil ! has been heard in all false alarms and invitations to sin from the time of Eve to the present moment !

Susannah's innocence was made known though she was silent, and Christ confounded his accusers by holding his peace ; modesty suffered in the person of *Susannah*, for while the elders prevailed she was esteemed an adulteress. Righteousness suffered in Christ, for, while his enemies witnessed against him he was reckoned a transgressor :—two Sermons on the Story of *Susannah*.

JONAH.—Two expositions on chap. iii., the one praising and recommending to other sinners the fasting of the *Ninevites* ; and the other, counselling not to desert your

country in impending calamity ; but to help to avert the danger by your individual repentance and humility.

MICAH.—A Comment on this Prophet, showing how the soul falls into evil, and how it is restored by Christ.

HAGGAI.—The noblest temple that can be built for God is the one erected within our own hearts for His service and glory.

MALACHI.—All our actions and feelings should have reference to Christ, who is our Lord and Master.

ST. LUKE.—In the preface to this Commentary St. Ambrose mentions the peculiar excellence of each Evangelist, and that the four beasts, represented Rev. iv. 6, 7, were characteristic of the nature of each Gospel : Matthew is the *Man*, as describing especially the birth of the Man Christ Jesus, and his manners and life ; Mark is the *Lion*, as dwelling most on his might and dominion ; Luke is the *Calf*, as speaking of His being a High Priest and Saviour ; John is the *Eagle*, as representing His rising up to the heavens in a full account of His Resurrection. The commentary is divided into ten books : in the note on chap. i. l. St. Ambrose declares the Church never received any but the present four Gospels, though others had existed, as that of the twelve Apostles, one by Basilides, one ascribed to St. Thomas, one of St. Matthias, and of others ; “ many,” says he, “ have ‘*taken in hand* ;’ but, through God’s mercy, they did not succeed.”—A more natural style runs through these notes than there does through most of his other works on Scripture, and though he cannot entirely part from forced interpretations, yet the work is tolerably free from this species of false knowledge : moral deductions and literal explanations form the substance of it ; nor can it be read without profit, nor consulted without information. This ends St. Ambrose’s Notes on Scripture.

Commentaries on St. Paul’s Epistles, and the Hebrews,—are printed among St. Ambrose’s Works ; but there are many powerful reasons for supposing them not his, and a few for attributing them to Hilary, the Deacon of Sardinia. Some have imagined that they were a compilation from various authors, as Chrysostom, Jerom, and others, whose names are unknown ; but almost all agree, that neither style of writing nor manner of interpretation is

such as Ambrose, Bishop of Milan, would use ; to whom more spurious productions have been attributed than would be sufficient to blast the fame of a dozen writers. Most probably Hilary the deacon was the *Compiler* and *partial Author*.

The Offices, or Duties of Ministers.—This is the title the MSS. give to this Treatise, but the Roman editors of St. Ambrose's Works in 1579, undertaken by Cardinal Montalto, afterward Pope Sixtus V., considering its being directed to the clergy, as a reproach to their manners and injurious to their influence, without any authority, suppressed part of the title, and edited the work under the name of "*Offices*" only : and this practice they continued through the whole of the works, adding, suppressing, and altering, as they thought proper, without advertizing their readers of the changes they had made. The object of the Treatise is to give to the clergy, and to the whole body of Christians, a code of pure morals, filling up the imperfections of ancient moral philosophers by the higher precepts of Christianity, correcting their mistakes and fortifying their truths. It is divided into *three books*, subdivided into chapters, of which the first seven in the *First Book* are occupied with considerations on the proper time and method of teaching and then examining the three divisions of morality devised by the philosophers,—*the honest, the profitable, and the pleasant*. St. Ambrose decides in favour of *the honest*, or *the befitting*, as being the only one agreeable to the spirit of Christianity : this one grand rule of conduct he considers under a twofold view,—*the imperfect*, or that which is good in itself, but requires something to complete its excellence, and *the perfect*, or that which fills up the imperfection, and constitutes a *righteous* character: *i. e.*, refraining from evil is good, but not enough, therefore, *imperfect* ; the loving holiness, or the having the spirit under the influence of pure and benevolent feelings, is still wanted to *perfect* the individual ; therefore, the truly *honest* or *befitting*, consists of outward *correctness* and inward *rectitude* (*κατορθωμα*;) and the value of this is not to be estimated by the respect and reward it receives in the world, for sometimes the iniquitous flourish and the righteous are brought low, but the excellence of all things is to be judged of from their *final*

result, which will be in a future world, where we shall be convinced, as we now believe, that God's Providence is over all his works, that the happiness of the wicked is deceptive, and the afflictions of the righteous are borne off and rendered light by the inward knowledge of a pure mind. Having thus cleared the way, St. Ambrose considers the particular duties of each station, recommending modesty, continence, and sobriety of mind, to the young, showing that raillery, the jokes of a buffoon, and frivolity of language, ill become a Minister of God : that the Christian notion of virtues far excels all conceptions of the Heathen Philosophers concerning them ; that their justice was partial, but ours forbids to ill-treat a foe ; that their charity was extravagance or vanity, ours good works springing from love ; that their courage was rashness, or confidence in brutal strength, ours meek endurance, fixed purpose of mind, shunning no dangers for the support of the truth, courting no oppressions for the sake of fame ; (this, though there is much reason to suspect was not invariably the case with the primitive Martyrs, many of whom obeyed the incitements of a headstrong and ignorant zeal, *seeking* persecution, and setting legal authority at such defiance as to *oblige* the Magistrate to punish ; there is small doubt that no few of those formerly enrolled among the Martyrs will not hereafter be found amid their numbers, but perhaps in the lowest grade of glory, (if even there ?) as the weak, but sincere soldiers of the Cross :—and the first book ends with a description of Temperance, as it applies to both body and mind, and with directions to the Clergy how they are to act in their duties and intercourse with mankind.—The *Second Book* is occupied in giving rules for the obtaining a happy life ; which is not to be found in ease, nor employment, nor pleasure, as various philosophers have taught : but “in a knowledge of God, and the enjoyment of a well-spent life :” much is spoken in favour of liberality ; and, that rather than the poor should want, the Church should part with its ornaments and wealth : “it is much better to preserve immortal spirits for the Lord than gold ; He who sent forth the Apostles without gold, gathered together the Church without gold ; the Church possesses gold, not to keep it, but to lay it out for the advantage of the

necessitous : will not the Lord demand, ‘Why dost thou suffer so many of the needy to perish with hunger? why are there so many Captives unredeemed from slavery?—it had been better thou hadst served Me with *living* than golden vessels!’ To these things there is no reply; for, should you say, ‘I feared to deprive the Temple of its ornaments,’ He will reply, ‘The sacraments require not gold; those are the truly valuable vases which redeem the souls from death; that is the real treasure of the Lord.’—Such gold the holy martyr St. Lawrence kept back for his God, who, when the treasures of the Church were demanded from him, promised he would show them: on the following day he brought in the Poor; and, when asked where were the treasures he had promised, he pointed to the Poor, saying, These are the Treasures of the Church!’ (chap. xxviii.)—The *Third Book*, from the saying of Scipio, that *he was never less alone than when alone*, begins by showing that this is no new doctrine, but as old as all those who ever walked with God,—“when is the righteous alone, who is always with his God? when is he solitary, who is never separated from Christ?” Whatever be his state he is always happy, because his happiness consists in *Justice* and *Honesty*;—not that honesty which is divided by Philosophers into the *good* and the *profitable*, but that genuine uprightness which would ever sacrifice personal advantage for the benefit of another. St. Ambrose gives many examples whereby he proves that profit should always yield to integrity, and concludes the Treatise with an admirable chapter on Friendship.

Of Faith.—This Work consists of *five* books; the two first (which were all that at first were published) being complained of by the Arians as mutilating their objections, and as too concise in the answers given, were some little time afterward followed by the three last, where the doctrine of the former ones is more fully supported and explained. The *first book* asserts the *Unity* of God and the *Deity* of Christ from very numerous passages of Scripture: the *second book* continues the arguments on the Divinity of our Lord, and from His possessing two natures, explains several texts that speak of Him as inferior to the Father: the *third book* successfully attacks the errors of

the Arians, defending the confession of the council of Nice, and turning aside and answering objections taken from the words of Scripture : the *fourth book* stumbles at the eternal generation of the Son, striving to explain what is incomprehensible ; shows, that Christ being sent to perform the will of the Father implies no inferiority of the *Godhead* of the Son, and that what is spoken of Him as subordinate to God applies only to His manhood : the *fifth book* proceeds in the same line of argument, investigating different passages of Scripture, and finishing with a prayer in which is made a confession of the doctrine of the Trinity, and no very Christian notice of the heretic Arius.

Of the Holy Spirit.—There is very little in this Treatise of *three books* that belongs to St. Ambrose as Author, being chiefly borrowed from Didymus of Alexandria, and some portion from Basil and Athanasius. As a rather copious account of Didymus's work on the same subject has been given, and this is a mere repetition of it, with a few unimportant additions made by St. Ambrose himself, the reader is referred to that Author.

Of the Incarnation,—in which St. Ambrose defends the divinity of Christ, as well as the *reality* of his sufferings and death, which were experienced by the Man, while in union with the Godhead ; that he had a rational *soul* and mortal *body* like ours, which increased in wisdom and supported hardships.

On the Death of his Brother Satyrus.—An affectionate lament contained in *two Discourses* ; the *first* records the life and virtues of Satyrus, as also his death, with considerable feeling, and a great degree of natural eloquence ; the *second*, which bears the title “Of Belief in the Resurrection,” was pronounced over the tomb of his Brother some few days after the former, to show the reasons why the living should be consoled for the departure of the dead, and to give the arguments for a resurrection, which are divided into three kinds:—1st, That the body and soul, having acted good or evil together, should together receive the reward or punishment ; 2d, That there are analogies to it in the productions of nature, where the life of vegetation springs from the death of the seed that produces it ; and, 3d, That Scripture not only declares the doctrine in the Old Testament, but gives many instances

of it in the New.—Whatever credit it may do to the Theologian, this long argumentative Discourse over the grave of a Brother, seven days before committed to the tomb, proves but a cold heart, and is one among a thousand of instances how that ascetic religion, which brought forth Monks, and the endless train of institutions founded upon selfish feelings, withers the charities of the soul.

To those who were to be initiated into the Mysteries.—Had a Work been now written on the Roman Catholic practice and doctrine of Baptism and the Lord's Supper, it could not more fully assert the Papal creed on these points than this Discourse.

On the Sacraments.—This is a Treatise in six books, originally delivered as Sermons, to teach newly received converts the Christian Faith more fully after their baptism. There has been much controversy whether it is the genuine work of St. Ambrose, and the arguments seem strong against it; but, however it may be, from the ascertained productions of this Author, it is clear that the doctrines contained in it are in accordance with his opinions; and the *real presence*, and the forms and ceremonies, &c., of Baptism, are just such as St. Ambrose would have delivered.

On Repentance; against the Novatians,—who, wrongly understanding the immutability of God, affirmed that repentance by the wicked could not be accepted by the Almighty, and that prayers in their behalf were of no avail, therefore they rejected them from the Church, and said that mercy could not be promised to them here, nor hoped for by them hereafter. St. Ambrose combats these erroneous opinions in the two Books on Repentance, both from Scripture and reason, showing that mercy toward sinners is not inconsistent with God's perfections, but rather one proof of them; that this was the object of the advent of our Lord; that St. Paul again received into the Church even him who had fallen into so gross a sin as incest; that the spirit of Christ was love to all, and those alone are his true disciples who imitate this example; and he concludes the *First Book* by giving rules when rigour is to take the place of clemency. The *Second Book* answers two objections of the Novatians, founded on Heb. vi. 4, and Matt. xii. 31; from the often men-

tioned mercy of God strong exhortation is given to a speedy repentance, and the manner and spirit by which that repentance may be rendered available to salvation are pointed out.

Of the Instruction of a Virgin.—An Address dedicated to Eusebius on his daughter Ambrosia's professing lasting virginity : it gives the duties of such a state, pronounces a eulogy on the female sex, defends the perpetual virginity of the Mother of our Lord, against Bonosus, at great length ; and, at the conclusion, details the ceremonies of a virgin's profession.

An Exhortation to Virginity.—At the dedication of a church, built by Juliana, in which the relics of St. Vitalis and St. Agricola, found at Bologna, and transferred to Florence, were deposited : this Sermon was pronounced by St. Ambrose.

Of Virgins ; to his Sister Marcellina,—who requested St. Ambrose to embody, into one Dissertation on Virginity, the various thoughts he had expressed on the subject in his different Sermons, the result of which was this Treatise, in *Three Books*, where much eloquence and ornament are displayed, many narrations of female saints given, and all the inconveniences of marriage and blessings of virginity expatiated on. There is more oratory evinced here than in any other of St. Ambrose's works, for the purpose, as he himself expressly says, of setting off to the best advantage the state he so much recommends.

Concerning Widows.—This Treatise was occasioned by St. Ambrose's advice to a certain Widow to put off her mourning garb, being represented by her as counsel or permission to enter into a second marriage ; and to correct this voluntary misunderstanding on her part, he composed this Discourse on the near approach of widowhood to the perfection of a virgin state, recommending a continuance in it as highly praiseworthy, and striving to show a fallacy in the arguments used for the propriety of entering into a second matrimonial engagement.

The Sermons—attributed to St. Ambrose, and printed along with his Works, are universally believed not to be his, but either Latin translations from Greek authors, or else belonging to other Fathers who for the most part can be easily ascertained.—St. Ambrose seems to have been

the general rallying point for all unappropriated compositions on subjects upon which he did actually write, or that at all bore the impress of his opinions, and indeed some have proceeded so far as to give him the credit of works that would disgrace the most barbarous of a barbarous age.

The Epistles—amount to the number of *ninety-two*, and are divided into eight books ; there are many interesting and curious relations in them, and they are chiefly occupied with ecclesiastical counsel, discipline, and history ; with narrations of passing events ; doctrinal disquisitions and theological allegories ; with exhortations of various kinds, and accounts of private affairs. Of most the subject or some allusion enables to fix the date, but to the others there is no clew.

Hymns.—From his own and from the testimony of others, it is certain that St. Ambrose composed many hymns for the use of his church, especially during the time of persecution ; but which of those attributed to him are genuine, cannot be fully decided, though critics point out twelve, which possess a stronger claim than others, to be of his production. They are of little importance, and only curious as being perhaps the *first Hymn book* ever published.

From his Works St. Ambrose seems to have been a man of a vivid imagination, uncontrolled by the strict judgment that would probably have been the result of early education ; but having been bred up in the midst of state affairs till advanced in life, his knowledge of *Theology* must necessarily have been both limited and superficial : hence, we find him flying to allegory for interpretation, the easy resource of an uninformed mind but a lively conception, as requiring no argument to prove it, and no study to frame it. His Works on *Morals* are, undoubtedly, his best performances, and evince the strong conceptions of an upright mind : in *Doctrine* he is all that Rome could wish him, and a mysticising fancy could make him : as a *Disciplinarian* he has the noble fortitude of a man conscious of rectitude, and yet not austere where circumstances appeared to call for lenity, (*Epist. to Sinagarius*,) and his *Style* is as various as his subjects, sometimes heavy, sometimes animated, but never sublime ; in his addresses he is rather persuasive than convincing, and

his arguments have all the additional claim to attention that can belong to them from their proposer urging them with the warmth of feeling, and the steadiness of self-conviction.

The best and only good edition of his Works is—

S. AMBROSII *Opera*, cura Monach. *Benedictin.* 2 vol. fol. Paris, 1686—90.

SABINUS, A. D. 376.

He was Bishop of Heraclæa, in Thrace, of the sect of the Macedonians, and compiled a book of the *Acts of the Councils*; for the partiality and misrepresentations of which he is severely censured by Socrates. *Hist. Eccl.* lib. i. c. 8, and the Emperor Constantine mentions Sabinus' charge against the Nicene Council, in a letter addressed to the Church of Alexandria, (*ibid.* c. 9.) He was a great defender of Arius, (lib. ii. c. 15,) and Socrates, in his History, makes use of his *Acts of the Councils*, and quotes at large from him, (lib. iii. c. 10,) he is represented as one of the chief of his sect.

DIODORUS, Bishop of TARSUS, A. D. 378.

It is supposed that Antioch was the birth-place of this Bishop, who, after being ordained priest in his native city, and intrusted with the care of its Church during the banishment of Meletius its head, and though only in priest's orders, having so prudently and courageously acted as to maintain orthodoxy in the see, was ordained Bishop of Tarsus by him whose place he had so nobly supplied. So great was his fame that he was chosen to take care of the interests of the Eastern Churches at the Council of Constantinople; and, though none of his works have come down to us but in fragments or extracts, he was highly esteemed by the great men of his own and after times, his writings much commended, and only in consequence of having had Theodorus of Mopsuestia as his pupil, who was an advocate of the Nestorian errors, did he afterward fall into disrepute, for the scholar was supposed to have imbibed his heresy from his master: thus he was con-

demned because one of his disciples went astray, and probably his works destroyed only as being the productions of one who had a heretic among his scholars; nor could the fame and orthodoxy of St. Chrysostom avail his former master. The loss of his Works is the more to be regretted as he was the first that began to interpret Scripture literally, and, therefore, rationally; throwing aside all allegory, and letting truth appear without a disguise; for this alone his name should be held in honour. From the Catalogue of his Works mentioned by Suidas, (in voc. *Diodor.*) most of them appear to have been explanations of Scripture, or controversial Tracts; Photius has preserved (Cod. 223, p. 662) much of his argument taken out of a Treatise *on Fate*; and Ebedjesu (Asseman. *Bib. Or.* tom. iii. p. 39,) in his Catalogue of Syriac Ecclesiastical Writers, mentions sixty books of Diodorus that the Arians burned, and gives the titles of eight of them: his style was clear and perspicuous, (*καθαρος τε και ευκρινης*,) according to the testimony of Photius, and his arguments, says St. Basil, (Epist. 167,) were close and well arranged, expressed in language of the greatest simplicity. The loss of the Works of the first proper interpreter of Scripture, who was the friend of Basil, and tutor of Chrysostom, who was "the wise and the bold, that like a clear and mighty river spread fruitfulness over his own land and drowned the blasphemies of his foes," (Theod. *Hist. Eccl.* lib. iv. c. 25,) may well be a subject of regret, as rendering us unable to "draw from the spiritual fountains of Diodorus," (*ibid.* lib. v. c. 40.)

PRISCILLIAN, *Bishop of Abila*, in SPAIN, A. D. 378.

The Sect of the Priscillianists, which afterward became so famous, took its rise from the above individual while yet a layman, but the Bishops Instantius and Salvianus, who were his warm friends, to add dignity to his person, and authority to his word, ordained him Bishop of Abila, even after the Council of Saragossa had condemned him and his partisans as heretics. Priscillian was of noble birth and considerable wealth, possessing great intellectual endowments, suavity of manners, and skill in dis-

course: his enemies allow him external humility and indefatigable industry in instructing the people, many of whom, both high and low, became his disciples, and adhered firmly to their master, when he had excited the persecution of the Bishops Idacius and Ithacius: these obtained a decree from the Emperor Gratian against him; and he, wishing to justify himself, and explain his doctrines, went to Rome to appeal to Damasus, bishop of that see, who would not admit him to his presence; and the like treatment he received from Ambrose, Bishop of Milan, where also he applied. However, by some means he got the decree of Gratian reversed, and then returning into Spain he and his party procured the banishment of Ithacius; but when Maximus assumed the government he was summoned, at the instigation of his enemy Ithacius, to a Council held at Bourdeaux, and his adherents condemned, but he himself appealed to the Emperor, who finally adjudged him to be beheaded, which punishment he suffered about the year 385.—Many shocking impurities and monstrous errors were attributed to Priscillian, and affirmed to be taught by him, such as promiscuous intercourse with women, abominable lasciviousness disguised under the appearance of religion, the evil practices of the Gnostics, and the errors of the Manicheans; most of which, if not all, it is more than probable were calumnies; see an admirable defence of Priscillian by Dr. Lardner, in the 4th vol. of his Works, p. 463, *edit.* London, 1788.—St. Jerom says he wrote some Tracts that were in existence in his day, but they are now lost.

EVAGRIUS, A. D. 370.

In order to distinguish the Evagrius of whom we now speak from the others of the same name, he received the surname of *Ponticus*: he was made reader to the Church of Cæsarea by St. Basil, and ordained by Gregory Nazianzen, who carried him to Constantinople, which he speedily quitted, and, becoming attached to a solitary life, he departed for Ægypt, then much celebrated for its monastic establishments, took up his abode at Nitria, and commenced a zealous disciple of the Macarii, and an

upholder of the tenets of Origen. He is spoken of with great honour by ecclesiastical writers, and his Works much commended; the justice of which commendation we must take upon their credit, for very little is come down to us of his writings, and even that is imperfect. The names of several of his productions are alone extant, those of which we have parts are the following:—

The Monk.—A Treatise on an active life, prefaced by a letter to Anatolius.

The Gnostic.—A Discourse on a contemplative life.

A Tract,—containing instructions to the Monks. These three works were published by Cotelierius in his *Monuments of the Greek Church*.

There are some Latin translations, and extracts from some other of his writings preserved in the *Biblioth. Pat.* vol. v. p. 698, among the works attributed to St. Nilus.

MELETIUS, *Bishop of ANTIOCH*, A. D. 380.

Melitine, in Armenia, was the birth-place of Meletius, who was first advanced to the Bishopric of Sebastæa, and afterward, by the assistance of the Arians, who thought him of their party, to that of Antioch. He seems to have wavered some time between a mild Arianism, such as that professed by Acacius, and the orthodox faith, which circumstance might have led to the Arians supporting his cause: they were soon however undeceived, and drove him from his see, to which he returned unto Jovian, was again expelled by Valens, and finally reinstated by Gratian. In the year 381 he was honourably received by Theodosius at the General Council of Constantinople, during the sitting of which he died, and was buried at Antioch. Two of his productions are preserved to us:—

A Creed,—addressed to the Emperor Jovian, on the orthodox faith, and signed by Meletius and twenty-seven other Bishops. This is to be found in *Socrat. Eccl. Hist.* lib. iii. c. 25.

A Sermon,—preached at Antioch, concerning the same points as the above creed; *Epiphan. Hæres.* 73, num. 29—34.

MATRONIANUS, A. D. 380.

This is the same person as he that is called *Latronianus* by Sulpicius Severus ; he was a Spaniard, joined the party of Priscillian, and was beheaded with him at Treves, by order of Maximus. He wrote several Poems, much praised by St. Jerom for their excellence, which are now lost.

PHILASTRIUS, *Bishop of BRESCIA*, A. D. 380.

Most probably Philastrius was an Italian by birth, he was a friend of St. Ambrose, and a strong opposer of the Arians. He was ordained Bishop of Brescia, and was present at the Council of Aquileia ; full of zeal for the conversion of Heretics he travelled far and wide to bring them back to the true faith, and has left behind him a treatise on Heresies : he died about 387.

Of Hæresies.—This is a mean performance, often framing ridiculous and fictitious Hæresies, (vid. Hæres. 1, 14, 20, 22, 26, B. C. ;) representing things indifferent as doctrinal errors, (Hæres. 86, 87, 90, &c., A. C. ;) and making mistakes that show the most lamentable ignorance, (Hæres. 7, B. C., and many others.) He divides his book into two parts, consisting of 28 hæresies *before Christ*, and 128 *after Christ*. Than some of the hæresies of this contemptible writer there can be nothing more silly : from his known ignorance in many things it is impossible to put confidence in him in any.—This treatise was printed at Helmstadt, 1611 and 14, and in the Biblioth. Patr. vol. iv. Paris, 1624.

TICHÆNIUS, A. D. 381.

Was an African, and a follower of the Donatists ; he is said to have been well skilled in ecclesiastical and civil learning : of his writings the following are published :—

A Commentary on the Revelations,—which consists of 18 Sermons, inserted among St. Augustine's Works,

vol. ix. He denies the Millennium, and asserts that angels are corporeal.

Seven rules for explaining Scripture,—abridged by St. Augustine in lib. iii. de Christ. Doct. ; and it is also published at large in the Biblioth. Patr.—It is obscure and valueless.

TIMOTHY, Bishop of ALEXANDRIA, A. D. 382.

This Bishop was the brother and successor of Peter of Alexandria ; he was present at the Council of Constantinople, where he vehemently opposed Gregory of Nazianzum, because he imagined his opinion was slighted, as Gregory was elected to the see without his consent ; and so strenuously did he and his partisans exert themselves that they at last wearied Gregory, who resigned his new dignity.—His extant Work is—

Responses on Canon Laws.—These are answers given by himself to questions of his own proposing, to serve as instructions how persons are to act under particular circumstances ; there are *eighteen* questions in all, and he answers them in the spirit of moderation. In the *ninth* he mentions the custom of excluding from the place where the Sacrament was to be administered, those who did not partake of it : in the *eighteenth* he says that *sin* is then first committed when the person is able to exercise reason.—This Treatise was edited with Notes by *Balsamon*, Paris, 1618.

FAUSTINUS, A. D. 383.

FAUSTINUS was a Priest of the sect of the Luciferians, and shared in the persecution they experienced, from which at last he was set free by the intervention of Theodosius, to whom he presented a petition praying for protection to be extended to himself, and others who associated with him ; this the Emperor granted, and Damas' papal persecutions were stayed. He wrote—

Concerning the Faith, against the Arians.—The Discourse is dedicated to the Empress Flacilla, and divided

into seven chapters. He begins by recounting the erroneous belief of the Arians, and then combats them from the words of Scripture, which he well selects, and strongly and clearly urges: in cap. ii. he proves that the word *Son* belongs to our Saviour, but leaves untouched the question whether the word applies to him as God or *Man*, taking for granted the former: in cap. iii. he shows the omnipotence and perpetual endurance of Christ: explains in cap. iv. John xiv. 28: in cap. v. the qualifications implied in Acts. ii. 36 are pointed out as belonging only to God: cap. viii. of Proverbs is brought forward in cap. vi. to prove what it was never intended to assert: and cap. vii. is a short dissertation on the Holy Spirit.—This is a well written Treatise, containing little that had not been previously adduced.—Biblioth. Patr. vol. iv. pp. 663—91.

A Petition—addressed to the Emperors Valentinian, Theodosius, and Arcadius, relating and requesting to be freed from the persecutions Faustinus, Marcellinus, and others were suffering in consequence of being Luciferians. A short account of this Sect is prefixed by Faustinus to the Petition.

FAUSTUS, *Manichean Bishop*, A. D. 384.

Melevi, a city of Africa, was the place where Faustus was born. According to St. Augustine, who held frequent conferences with this episcopal oracle of the Manicheans, he possessed more renown than talent to support it: he wrote against the orthodox faith, a work which St. Augustine has examined and preserved, vol. vi. p. 213.

GAUDENTIUS, *Bishop of BRESCIA*, A. D. 387.

Succeeded Philastrius in the See of Brescia; he was chosen while away upon his travels, and extraordinary means were obliged to be resorted to that he might be compelled to assume the office to which he was elected: he was ordained by St. Ambrose and other Bishops of his Province: these circumstances he himself relates in the Sermon preached after his ordination. He does not

appear to have interfered in the disturbances of the times, excepting in being one of the Deputies, sent by the Bishops of the West, for the reinstatement of St. Chrysostom in his see of Constantinople. When he died is unknown.

Nineteen Sermons—are his works that are extant, preceded by a *Preface to Benevolus*, in which he says the first *ten* were written at the request of his friend Benevolus, who, being ill at the time of their delivery, could not attend to hear them, and therefore Gaudentius sent them to him nearly word for word as he preached them, disowning all those taken down surreptitiously as mutilated and valueless, *De illis verò tractatibus, quos notariis (ut comperi) latenter adpositis, proculdubio interruptos et semiplenos, otiosa quorundam studia colligere præsumpserunt, nihil ad me attinet.*—We find that sermon-taking-down is an ancient nuisance.—The style of these Sermons is uninteresting, conveying little instruction, and having no power to excite the soul; like most allegorical discourses they leave the reader either as they found him, or else prejudiced against the Author and his doctrines, and perhaps doubting where before he had believed. There are a few things either for their peculiarity or value that are worthy of notice: he says the world was created in Spring, *therefore* Easter is celebrated at that time as the season of a new spiritual creation, (Serm. i. col. 1 :) that the will is free, (Serm. iii. col. 2 :) “nor is a thing done because it is predicted, but it is predicted because it would hereafter be done,” *nec ideo factum est quia prædictum erat, sed ideo prædictum est quia erat futurum*, (Serm. iii. col. 2 :) that Christ actually went down into Hell, (Serm. vi. col. 2 :) that the following is the interpretation of Matt. xix. 17. *Why callest thou me good?* “that is, I am unwilling you should call me good whom you know not; learn first who I am, and when you acknowledge me as the true God I allow you to call me Good, because *there is none Good but God only*,” (Serm. vii. col. 1 :) that the house of a Christian should be free from the evil incitements of a Theatre—the dance and the song, (Serm. viii. col. 3 :) that the present order of things shall terminate at the end of 6,000 years, when a sabbath of eternal rest shall ensue, of which the *six* days’ work, and the resting on the *seventh* day, was a type, (Serm. x. col. 3.) The

second Sermon has been designedly passed by as it contains some things that are worthy of a particular examination: in it Gaudentius affirms that the Sacrament of the Lord's Supper was to be received in BOTH KINDS; *præcipit, (i. e., Apostolus) ne lento corde et ore languido Sacramentum Dominici CORPORIS sumamus et SANGUINIS, sed omni aviditate animi, quasi verè ESURIENTES et SITIENTES justitiam*: and that Christ ordered this Sacrament as a RESEMBLANCE of his real passion, *voluit animas pretioso sanguine suo semper sanctificari per IMAGINEM propriæ passionis*:—*omnes pariter fidelium populi EXEMPLAR passionis Christi ante oculos habentes quotidie, et gerentes in manibus, ore etiam sumentes ac pectore, redemptionis nostræ indelebili memoria teneamus*: he deprecates the idea of the REAL PRESENCE, as the Catholics now believe it, saying that the *body* and *blood* exist, not after an earthly sort, but that they are constituted a Sacrament by the influence of the Holy Spirit, *ut NEQUE CRUDUM CARNEM CRUDUMQUE SANGUINEM, sicut Judæus, esse putes et respuas diceris "quomodò potest iste dare carnem suam manducare?" Neque in olla cordis carnei, humanibus per naturam semper obnoxii, ipsum decoquas sacramentum commune illud ac TERRENUM esse existimans, sed ut per ignem Divini Spiritus id effectum, quod annunciatum est, credas; quia quod accipis CORPUS EST ILLIUS PANIS COELESTIS ET SANGUIS EST ILLIUS SACRÆ VITIS*: and from the concluding words of the Sermon it is evident that Gaudentius supposed Christ was no otherwise in the Sacrament than by his presence.—Throughout the whole of this Father's Discourses there is scarcely any thing either in phrase or doctrine which the Romish Church can *twist* even to support itself, excepting one passage about the Saints, (Serm. xvii. ad. fin. ;) this is the more remarkable because of the evidently corrupted state of his contemporaries and neighbours; and his silence on some points of Catholic consequence, and his denial of others, are the more valuable as coming from one who ^{was} neither accused heretic, nor suspected schismatic: his chief fault is unbounded indulgence in allegory, and his great virtue is freedom from doctrinal error.

The Sermons of this Bishop are published at the beginning of the 2d vol. of the Biblioth. Patr. fol. Paris, 1624.

ST. JEROM, A. D. 392.

There is considerable difficulty in ascertaining the exact time when St. Jerom was born ; nor is the difficulty decreased by a reference to what he says of himself, as his expressions are vague, and even the same term is employed to denote widely different ages : probably the year of his birth was about A. D. 331, and the place of his nativity was Stridon, a small village on the borders of Dalmatia. His father's name was Eusebius, a man of wealth, of respectable family, and a Christian ; his mother's name is unknown, and little more is related of his immediate relations but that he had a maternal aunt named Castorina, a sister who vowed virginity, and a younger brother named Paulinianus. A laudable desire of giving his son an excellent education made his father send Jerom to Rome, where he followed with great industry and success, under Donatus, the Commentator on Virgil and Terence, the line of philological study he had commenced at home : when he had spent some time in these pursuits, and resolved to cast aside the follies into which the luxuries of a large city had betrayed him, he was baptized, and shortly afterward travelled into France to perfect himself under the scholars who then flourished there. On his return to Rome, from the materials before collected, and considerably enlarged during his abode abroad, he formed an extensive and valuable library, both of profane and theological learning, improving his taste from the heathen, and his understanding and heart from the Scriptural writers : to this library he appears to have made constant additions, and from it he derived the knowledge on which his subsequent fame was built. In consequence of disagreements and family feuds he resolved to leave his native country, whither he had retired with his friend Bonosus, and retire for life into some eastern solitude ; taking therefore his books, he set out with his friends Evagrius, Heliodorus, and others, for the place of his retreat, and staying some short time at Jerusalem and Antioch, he at last departed for his ultimate destination, in the deserts of Syria, where Theodosius received him into the number of the self-mortifying and solitary inhabitants. Here he vigorously pursued his studies of the Hebrew language,

which he was convinced was of the utmost importance to a student in divinity, and so assiduously did he apply to its acquisition as to be "rusted," as he himself complains, in his Latin style. While thus busied in his cell for the future enlightenment of mankind, the Church of Antioch was distracted by the jarring claims of Meletius, Vitalis, and Paulinus, each of whom assumed the title of its Bishop, and individually solicited Jerom to support them; but he refused to decide till he had received directions from Damasus, Bishop of Rome, at whose request he embraced the cause of Paulinus, who ordained him Priest, but with Jerom's express stipulation that he should not be obliged to leave his secluded life, nor perform the functions of the ministerial office.

Having passed four years in Syria and Palestine, he determined to go to Constantinople for the purpose of studying theology under Gregory Nazianzen, with whom he stayed till called to Rome, about A. D. 382, with Epiphanius and Paulinus, concerning the disturbances at Antioch, which Damasus called a Council to appease, and who made, at the same time, Jerom his secretary, an office he continued to discharge till the death of Damasus; but in him having lost his friend and protector, and persecuted by the enmity and calumnies of several who envied him the credit he enjoyed with some of the first ladies of Rome, to whom he had become spiritual adviser, Jerom again sought in Palestine the peace and leisure of which the cabals and employments at Rome had deprived him: taking his brother Paulinianus with him, he visited Antioch and Jerusalem, thence passed into Ægypt to converse with Didymus of Alexandria, and proceeded to the Monastic establishment of Nitria, where he says he found more of the poison of serpents in the Monks than the hearts of Saints. At last in Bethlehem he took up his final abode, and there composed most of his Works, harassed always, and once running a near risk of his life in having his monastery reduced to ashes, and his associates dispersed, by the attack of his enemies; fortunately a strong tower resisted their efforts, and preserved Jerom and a few others; in his cell at Bethlehem he breathed his last, a very few years after this event, in the year 420.—Of this learned and important father the Works

are numerous, which may be divided into, 1st, the Vulgate, a Translation of the Scriptures into Latin ; 2d, Commentaries on some Books of the Old and New Testament ; 3d Controversial Tracts ; 4th, Epistles ; and 5th, an Account of the Life and Works of the Ecclesiastical Writers, his predecessors.

The Vulgate.—This Latin Version of the Scriptures, partly translated by St. Jerom, and partly composed from various copies read in different churches at that time, from which those readings were selected that to him seemed best, is too well known to need much description. The Version of the Old Testament was at first very suspiciously received, that of the New met with a more ready acceptance ; and both continued gaining ground in the Latin Church, till the whole was pronounced the standard text-book of the Romish Faith, by the Council of Trent. Prefixed by St. Jerom is a preface to *Genesis*, to *Joshua* ; a general preface before 1 *Samuel* ; prefaces to *Isaiah*, *Jeremiah*, *Ezekiel*, *Hosea*, *Job*, *Psalms* ; a general preface to Solomon's works before *Proverbs* ; prefaces to *Daniel*, *Chronicles*, *Ezra*, *Esther*, (*Tobit*, *Judith* ;) to a second Version of *Job*, according to the Septuagint, there is a preface added, as also to another Version of the *Psalms* ; and, though the second Versions of the books of *Chronicles* and books of Solomon are not come down to us, yet the prefaces to each are extant. To the *four Gospels* there is prefixed a general preface, and a reasonably disputed one to the *seven canonical Epistles*.

An Interpretation of Hebrew Names,—in which book the proper names occurring in each book of Scripture are attempted to be explained, oftentimes with but little success.

Fragments—of the same book rendered into Greek and Latin.

Origen's Lexicon of Hebrew Names.—Only a part of it.

Of the Situation and Names of Places in the Scriptures.

—A Translation from the Greek of Eusebius.

Book of Hebrew Questions.—This is a Commentary on the Book of *Genesis*, consisting of short notes on the Hebrew text, and giving an account of the variations of existing translations. The notes are often judicious and frequently curious, and give much assistance to the under-

standing of the original text.—Jerom supposes that Cain knew Abel's sacrifice was accepted by fire falling from Heaven to consume it, as it frequently did under the Jewish dispensation, and that his own was rejected because it remained untouched upon the altar: that the subject of Cain and Abel's conversation was what God had previously spoken to Cain: that the waters of the flood sunk into the depths of the earth through hidden channels: that the long period requisite for purification before a woman could come before an eastern king allowed quite sufficient time for Abram to be enriched even before there was any possibility of Sarai being touched: that the first-born was the priest of the family, and, the better to deceive Isaac, Rebecca clothed Jacob in "the goodly raiment," *i. e.*, the sacerdotal dress, of Esau; that Jacob did not wait till the end of seven years for Rachel, but took her immediately after he had fulfilled Leah's week, on the obligation of seven years' extra service: that Jacob did not worship the top of his staff, (as the Catholics affirm,) but bowed himself at his bed's head.

Critical Epistles,—addressed to several of his friends, male and female, on various passages of Scripture; they amount to *seventeen*, and are chiefly occupied with mystical interpretations of *facts*, and Hebrew *words* and *letters*, and sometimes with a literal explanation of a particular passage. The *tenth* epistle, to Sunnia and Fretela, is the most important, as it is a dissertation on the various readings of the Greek and Latin Psalter, showing how they agree with or differ from the original Hebrew.

Commentary on Ecclesiastes.—Jerom considers the book of Ecclesiastes as the middle step in religious education; and that Solomon, in his three books which have come down to us, had in view initiatory instruction in the plain precepts of *Proverbs*;—a farther advance in the Christian life, by lightly esteeming and forsaking the things of the world, which he inculcates in *Ecclesiastes*;—and the method of arriving at perfection by being wedded to God, as is signified under the imagery of *Canticles*. As might be expected from the subject of Ecclesiastes, the vanity and uncertainty of all earthly things, St. Jerom produces many admirable moral reflections and valuable directions for conduct, interspersed with critical obser-

vations and some allegorical explanations. From the frequent mention of his Hebrew instructor, it would appear that the notes in this book were written while St. Jerom was under his teaching.

Two Homilies of Origen on the Song of Solomon.—A Translation from the Greek into Latin by St. Jerom.

Part of Origen's Hexapla.—Greek and Latin, arranged in columns, collected from St. Jerom.

Commentary on Isaiah.—A Prologue, giving an account of the origin of the work, of the excellence of Isaiah's writings, of the Prophet's knowledge of what God inspired into their minds, of its being lawful to make a spiritual use of historic facts, and of the authors that before Jerom wrote notes on Isaiah, precede this Commentary. The work is divided into *eighteen* books, each of which is prefaced by an Introduction addressed to the Virgin Eustochium, sometimes setting forth the difficulties of the undertaking, at others the enmity of cavillers, but all of them elegant in expression and pious in design.

Letter to Damasus.—A mystical interpretation of Isaiah's vision of the Seraphim and the live coal, cap. vi.

Commentary on Jeremiah,—dedicated to Eusebius, to whom the prefaces of the *six* books are addressed.

Commentary on Ezekiel,—consisting of *fourteen* books, each with a prefatory address to Eustochium. From the preface to the seventh book it appears that the Commentary was composed at Bethlehem when Rome had been taken by the Barbarians, for Jerom says he was interrupted in his studies on this Prophet, by the crowds of distressed people who resorted to him after this event.

Commentary on Daniel,—dedicated to Pammachius and Marcella, in a Preface to the whole book, in which St. Jerom gives an account of Porphyry's writings.

Commentary on Hosea,—addressed to Pammachius in a long Preface, where Jerom assumes as *facts* the various acts the Prophets are commanded to perform, but which most certainly were alone intended as metaphors regarding the times and the People to whom the Prophets were sent: at the conclusion the Greek writers on this Prophet are named. The Notes are divided into *three* books.

Commentary on Joel,—addressed to Pammachius in a

Preface containing the etymology of the names of all the Prophets.

Commentary on Amos,—consisting of *three* books, with an Introduction to each.

Commentary on Obadiah.

Commentary on Jonah.

Commentary on Micah.—*Two* books.

Commentary on Nahum.

Commentary on Habakkuk.—*Two* books.

Commentary on Zephaniah.

Commentary on Haggai.

Commentary on Zechariah.—*Three* books.

Commentary on Malachi.

Commentary on St. Matthew.

Critical Epistles on Scripture.—These are directed to several individuals, and are occupied with explanations of questions on some difficult passages of Scripture; they consist of eight letters, the most important of which are addressed to Damasus, Hedibia, and Algasia. Though under the form of Epistles, these letters are rather dissertations on select passages of Scripture, and sometimes little else than a Commentary on other portions. Some of the questions are important, but the answers are of comparatively small value, and others are the silly inquiries of a curious female, which are not only worthless but ridiculous.

Commentary on Galatians,—consisting of *three* books, with a Preface to each.

Commentary on Ephesians.—This also is composed of *three* books, with individual Introductions; like several others, chiefly valuable from the information they contain on subjects not immediately connected with the Epistle.

Commentary on Titus.

Commentary on Philemon,—with an Introduction, defending the authenticity of the Epistle.

The *Commentaries* of this Father are, on the whole, the most important of his Works: those by which his talents are most to be estimated, and posterity to be profited; and they are chiefly valuable for the comparisons there made of the different versions that existed in St. Jerom's times with the original Hebrew,—for the frequent plainness and

simplicity of the interpretations,—for the *literal* explanation of the prophetic writings by proving their unallegorical meaning in the fulfilment of the events they foretold,—and for short appeals to the heart and understanding, which derive considerable power from the suddenness of their appearance and the novelty of either application or remark. But while praising what is really commendable in St. Jerom's Commentaries, none can pass over the numerous causes for strong disapprobation: his learning often encumbers the passage selected for elucidation, and alone tends to show the acquirements of the Writer; puerility is by no means uncommon in his criticism, nor is error a stranger to his interpretations and translations; like other learned men, having collected his knowledge from Authors of various creeds, unequal talents, and widely differing in mental feeling, he seems to retail the information he received without its having exercised his judgment as to its correctness or propriety, and his hand wrote what his memory could draw forth from his laid-up stores; hence we find palpable contradictions in doctrine, as the Orthodox or the Heretic influenced the present thought; we see the strong conceptions of the Christian Champion not far from the silly reveries of the Jewish Rabbi; and the tone of reflection varies as his own skillful hand draws forth the music of a well-strung mind, or as he allows his intellect to be played on, in submission to the light, or wild, or rude performance of another. On many subjects he appears to have had no opinion of his own, or at any rate, to have rendered his real one doubtful, for want of reprobating the one he should have disavowed; there is evidently a laxity in his expression in many points, which precludes him from being adduced as an Arbitrator on a disputed subject, since, like the ancient oracles, he may be interpreted to favour either side. It would perhaps appear, were there room here for investigation, that Jerom is often little more than the *Editor*, where he is now supposed to be the *Author*; that many of the weak and objectionable thoughts to be found in his Commentaries belong to others; that the phraseology even he is an acknowledging copyist; that he possessed not that depth of judgment requisite to form a settled and correct opinion upon Scriptural doctrines; that he had

more learning than critical skill ; and that his chief praise must arise from his telling us how *others* judged and thought.

Didymus on the Holy Spirit.—A translation from the Greek by Jerom.—An admirable work of an admirable author : see an account of him, p. 336.

Epistles.—In the Benedictine edition of St. Jerom's Works, Paris, 1706, which has been here followed, his Epistles are divided into ten classes, and those smaller and controversial works he wrote at the same time, are inserted among them according to their supposed date. The *first* class comprehends Letters written between the years 365 and 380 ; the *second*, those between 380 and 385 ; the *third*, the controversial Works against heretics, and Letters intermingled ; the *fourth*, Letters from the year 388 to 400 ; the *fifth*, Letters written to Theophilus and Augustinus ; the *sixth*, Letters between 400 and 420 ; the *seventh*, Letters whose time is uncertain ; the *eighth*, five Prefaces to different works ; the *ninth* and *tenth* classes should not have been noticed as such, the Epistles not having been written by St. Jerom.—The Epistles, whose contents are noticed as being in unison with the design of this book, will be mentioned under the number used in the Benedictine edition.—*Epist. v.*—In order to induce Heliodorus to return to a monastic life, Jerom uses almost every species of argument, but especially the heartfelt language of a friend. Even those who are justly displeased with the design of this letter will derive great pleasure from its perusal ; and it is here noticed as a favourable specimen of its author's style. Of a solitary life Jerom is the rapturous admirer, esteeming the world as a situation nearly inaccessible to the purifying influences of God's Spirit, and the desert alone as the place where the soul can hear its whisperings, and act according to its injunctions ;—as though the fallen soul of man did not carry into solitude seeds of evil passions and unholy desires, which can ripen into accursed fruit amid the barren wastes ; and did not contain within an unregenerate spirit floods of iniquity, although he be abiding in a dry and a thirsty land !—*Epist. xviii.*—The Virgin Eustochium having dedicated herself to perpetual virginity, St. Jerom wrote this letter, or rather treatise, to confirm her in her

resolution, and to give her those rules and advices necessary for its effectual fulfilment; he speaks in the highest terms of the state, that it is the most pleasing service which can be rendered to God, and in his thoughtless zeal in behalf of his favourite condition, he represents Christ with all the morbid jealousy of an earthly lover. In his descriptions of what are to be avoided because of their evil consequences, he speaks remarkably clearly, so that if his private instructions were at all in unison with his public teaching, the Virgin Eustochium could have little to learn of the theory of illicit love, her imagination must have been corrupted, though her heart were pure. It is surely the part of a judicious adviser to refrain from descriptions of those pleasant sins which have their strong advocates abiding within the human heart.—*Epist.* xxxiii.—To Pammachius on the proper method of Translating. In this letter St. Jerom defends himself from the accusations brought against him of false translations in his Works; he describes the method he pursued, justifies his rules by the examples of great and inspired men, who also had followed the same, and makes many good observations on *literal* translation, and on that kind where the spirit, design, and sentiments of the Author were preserved rather than his words.—*Epist.* xxxviii,—is directed against the errors of John of Jerusalem, who had yielded to the opinions of Origen: the charge made against him was reduced to eight articles, three of which he answered. The eight errors were, that the Son could not see the Father, and the Holy Spirit the Son; that the souls were bound down to the body as in a prison, and before this union, existed in Heaven with other intelligent beings, (in support of which opinion were adduced Psalms cxix. 67, cxvi. 7, cxlii. 7;) that the fallen Spirits shall be restored to heaven; that Adam and Eve, before they sinned, had no bodies, and the clothing them with skins meant that they had bodies then given them; that the bodies will not be raised, nor will there be distinction of sex at the last day; that the Garden of Paradise should be allegorically explained; that the Waters above the firmament were the heavenly Virtues, and those below the dæmoniacal natures; and that the image of God was lost after man's expulsion from Paradise. With considerable

bitterness and abuse Jerom urges these things against John, and presses him with long and able arguments against them.—*Epist.* xlix,—besides advices to Paulinus, and directions how he is to regulate his life and studies, contains a short critique on the style of several of the first Fathers of the Church.—*Epist.* l.—A rapid view is given of the books of the Old and New Testament, with observations on their style, manner, and subject: on this account the Epistle is curious and important.—*Epist.* liv, will afford a tolerably fair specimen of St. Jerom's method of writing in the chief part of his Letters.—*Epist.* lvii,—addressed to Læta on the education of her daughter, contains many good advices both for conduct and study, mixed up with such counsels as an ascetic might be expected to give.—*Epist.* lxxiv.—In this and several other letters, written to Augustine, St. Jerom defends his own works and opinions which Augustine had attacked, especially some interpretations of Scripture; and the rough defence is the more remarkable, as the attack, or rather desired information, is modest and proper: but Jerom had become so old as not to relish instruction from one who was younger.—*Epist.* lxxxvi.—This letter gives a long account of the life, manners, feelings, and travels of Paula, mother of Eustochium, treats her in a high strain of panegyric; all her virtues and the hardships she voluntarily underwent are ostentatiously displayed, her mortifications dwelt on, and the ascetic feelings, of which Jerom was so fond, meet with their due meed of praise. In the course of her travels, and among the holy sights she sees, are mentioned,—the true Cross before which she worshipped,—the Sepulchre and the Stone the Angel rolled away, which she kissed,—the exact place where our Lord's body lay,—the pillar to which Christ was bound when he was scourged, still stained with his blood;—and many other places and things where, and by which, the craft of the Monks deceived even then the simplicity of the pious. At the conclusion is Paula's *Epitaph*, exactly similar to modern ones, partly encomiastic verse, and the remainder occupied with dates of death, burial, &c.—This may be the most laboured, but certainly it is not the most successful of St. Jerom's funeral letters.—*Epist.* xci.—Against *second*

marriages, which, though not regarded as exactly sinful, are here represented as highly inexpedient.—*Epist. xciii.*—Containing perhaps the first account of an attempt to *carry off a Nun from a Convent.*

The Letters of St. Jerom, generally, are rather Dissertations than the familiar converse of a distant friend, but there are several that come more under the name of Epistles, whose style is light, easy, and pleasant: he abounds in Scriptural quotations, and his method of persuasion to good, or from evil, is more in the way of counsel and exhortation than by strong reasoning or acute argument.

The Life of St. Paul, the first Hermit.—At the age of sixteen, skilled in Grecian and Ægyptian learning, Paul fled from the persecutions under Decius and Valerianus, and took up his abode in the wilderness, at the foot of a rugged mountain; a cave at the base was his home, a clear stream springing from within was his drink, and a palm-tree afforded him both food and clothing: here he lived till he was 113 years old, spending his time in fasting and prayer, when his solitude was at last interrupted by the visit of St. Anthony, a recluse as famous as himself, who was exhorted in a dream, at the age of 90, to go and see this his superior: seated together on the bank of the river they mutually praised God for the opportunity of seeing each other; and He forgot not His servants, but sent the crow that had hitherto brought daily *half* a loaf to St. Paul, with a *whole* one for the *two* hermits! It would seem that St. Anthony had arrived just in time to perform the last offices to his newly found friend, who, requesting to be buried in the robe of St. Athanasius, breathed his last, and was interred according to his request, by St. Anthony, in a grave that two *Lions* came forth expressly from the forest to dig for him, because Anthony had left his spade behind him at home! When these savage workmen had performed their unusual task, with submissive looks they besought the Saint's blessing, who dismissed them with his prayers, and motioned them to immediate absence! Such puerile tales St. Jerom could write, and such ridiculous accounts a chief Father of the Church could believe; for it is evident he did believe all these, by his earnestness in their narration, and by his defending the entire credibility of St. Anthony's

meeting and conversation with the Satyr while on his way to visit St. Paul !

Life of the Hermit Hilarion.—A story more abundant in miracles and absurdities than the preceding, and equally credited by St. Jerom.

Life of Malchus, the captive Monk,—who, having spent some time in solitude, while journeying to dispose of the goods left him at his Father's death, was taken captive ; was compelled by his master to marry the wife of another, but they both agreed to live like brother and sister: an escape was planned ; and they succeeded in evading pursuit by clothing themselves in skins and hiding in a cave, into which their master and his servant entering were destroyed by a lioness ; and they mounting their camels, thus masterless, prosecuted their flight, and arrived in safety at the Roman camp. Jerom says he received the whole account from Malchus himself.

A Catalogue of Ecclesiastical Writers.—The design of this book is to give an account of all who have written on theological subjects, from the time of our Lord down to Jerom's own time: it is a work of very considerable importance, as proving that there was a series of learned and skilful men, who maintained the cause and doctrines of Christianity, from its first promulgation till the Author's time ; thus destroying the cavilling objections of those who would deny the *authenticity* of its doctrines and facts, since an unbroken chain of writers connects those past events with the certainty of present times. The book consists of 135 chapters, each employed in giving a short account of some individual eminent in the Christian Church as an advocate, an enemy, a member, or an unacknowledging borrower.

On the Perpetual Virginity of the Virgin Mary ; against Helvidius.—Helvidius had written a Treatise to prove, from Scripture, that the Mother of our Lord had other children after His birth ; this being contrary to the orthodox belief of that time, Helvidius was esteemed a heretic for impugning the Catholic faith, and St. Jerom wrote to refute the arguments he adduced, as well as to give different interpretations of the passages, by which Helvidius made his doctrine appear Scriptural: the passages in contest were chiefly Matt. i. 18, 24, 25. Luke ii. 7, viii. 20.

John vii. 4. Mark vi. 3. Acts i. 14. Gal. i. 19 ; and on these Helvidius' mutilated reasoning is at least as probable as that of St. Jerom. The Treatise concludes with the praises of virginity, and the difficulties attending marriage.

Against Jovinianus.—A controversial Tract, written in opposition to the errors of Jovinianus, a monk who left his retirement to mingle again in the pursuits of the world, and among other things taught that virgins, the married, and widows, were equal in merit if they differed not in good works ; that those once regenerated by baptism could not fall back into ultimate impenitence ; that fasting from, and indulgence in, food, were equally meritorious, if performed with thanksgiving ; and that the same degree of happiness was reserved in Heaven for all who had preserved the grace of baptism. With these principles Jovinianus is represented as living in Rome like an Epicurean, perverting the people to carnal indulgences, and unsuccessfully striving to seduce the clergy to his creed ; for which opinions and practice he was condemned by Pope Siricius, and the Council of Milan, held by St. Ambrose, and finally opposed by St. Jerom, in the present Treatise, consisting of *two* books ; in the *first* he defends the notion of the superior advantages and blessings of a virgin state when compared with marriage ; in the *second* he shows from Scripture that men may fall and have fallen from grace ; that it is good sometimes to abstain from things even lawful in themselves ; and, that as degrees of virtue and goodness exist here, so a difference of reward will be manifested hereafter.

Treatise against Vigilantius,—who was regarded and treated as a heretic for maintaining the following doctrines,—that it was wrong to pray for the dead ;—it was idolatry to venerate relics ;—it was useless the making pilgrimages ;—it was much more prudent to distribute in charity the interest than at once to sell the principal for the poor ;—monasteries were injurious, and fasts useless ;—saints do not intercede ;—and arguments are used against the pretended miracles at the shrine of saints : all these things St. Jerom defends, and intersperses his answer to these *heresies* of Vigilantius with abusive terms and *ruffianly* language. Vigilantius endeavours to

stem the tide of corruption, Jerom drives forward the flood; *this*, with the dogmatizing pride of his Church, overbears his adversary; *that* had fallen upon evil times and was subjected to all the calumnies invariably heaped upon those who strove to bring back the Professors of Christianity to the purity of discipline and doctrine which distinguished the Apostolic age. The intemperance of style, and grossness of language, in this short treatise, disgraces a Christian, and should shame even a heathen.

A Dialogue between a Luciferian and a Catholic,—the object of which is to prove, against the Luciferians, that the Arian Bishops ought to be received into the Church on their repentance, and that the ordinances of their bestowing were valid.

Defence against Rufinus.—From every testimony it appears that St. Jerom was at one time a follower of Origen, or, at least, that he did not see the evils attending this Father's peculiar opinions so forcibly in his youth as in after age; therefore, he quitted them without reprobation, and praised their Author where he had occasion to mention his name. More study produced greater knowledge, and then he blamed Origen as heavily as before he had highly praised him, without owning that he himself had ever been misled. Rufinus, who knew his former sentiments, from having been his bosom friend, was astonished at the change, and wrote accusing him of it and other variations in his creed and conduct, to which accusations St. Jerom wrote this Defence in *two* books. In the *first* book he scarcely escapes the charges of Rufinus, and there is more of the skilful evasion of the practised disputant than the honest defender of an unimpeachable faith; but, in the *second*, finding it easier to attack than to stand the danger of an assault, he presses hard on Rufinus to justify his own faith, and, like an expert tactician, carries the war into the enemy's country: he accuses him of misbelief about the Trinity; requires an explicit answer about the pre-existence of souls, and when our Lord's soul was created; demands his creed with regard to the resurrection of the body; and requests him to speak clearly concerning the perpetual punishment of the damned. There is also another answer to Rufinus, who had recommended peace and silence, which forms the *third* book of

the Defence: it is little more than a repetition of the preceding, and concludes with saying, that if Rufinus wish for peace he must cease to attack; "Do you wish me to be silent? cease you then to accuse: lay down your sword, and I will cast away my shield: I cannot agree with you to spare heretics, or not to prove myself a catholic."—It is in these books that the true controversial style of Jerom may be especially seen; and the prevailing characteristics of it are, subtlety under the appearance of candour, a bitterness which is the more felt because the words of violence are not used; occasional sarcasm, an endless command of language, a *civil* kind of vituperation that far excels the brutal attacks he sometimes made, and the art of making his readers believe that he is the aggrieved party. It would, indeed, seem as if it required all the mortifications to which Jerom subjected himself throughout his monastic life to bring into any thing like due government a spirit indignant of the least opposition and blame.

Against the Pelagians; addressed to Ctesiphon.—The errors of Pelagius, a British Monk, again summoned St. Jerom to the contest, and he sets himself to combat three opinions in particular of this heretic,—*i. e.*, that man could arrive at such a state of self-government as to possess the entire dominion of his passions and feelings, so that temptations could have no power over him; that a man's salvation depended entirely upon himself and the exertion of his own free will: and that man could free himself from all sin without the assistance of the grace of Christ. Against these opinions St. Jerom argues warmly, showing how man's dependence on God's assistance is reconcileable to free will, which, though it may have the power to wish purity, has not the creative energy to produce it.

A Dialogue between Atticus, a Catholic, and Critobulus, a Pelagian Heretic.—In three books the same train of argument as above is pursued, the errors of the Pelagians on original sin, &c., are exposed, and much light and learning brought to bear upon the subject.

There is little to be added concerning St. Jerom, to what has already been said in various places during this analysis: where the subject requires it he can be exceedingly plain and unadorned; what he took up warmly he expressed vehemently; when he relaxes into mere conver-

sation it is with the ease of a polished mind ; his greater works have much knowledge, with strength and elegance of language ; his reading was various, and his acquirements great ; in himself he appears to have been a systematic approver of whatsoever was established, now and then finding fault in detail with what he defended as a whole ; he was a bigot to existing institutions, a firm adherent to the ruling powers, and a strenuous defender of received opinions.

HIERONYMI *Opera*, cura *Erasmi*, fol. 6 vols. Basil. 1516.

———— ap. Froben. Basil. 1553. A beautiful and correct edition.

———— Rom. 1572.

———— Colon. 1623, with Notes and Emendations.

———— Francof. 12 vols. 1684, with Indices, Notes, Scholia, &c., collected into the three last volumes.

———— *Edit. Benedictin.* cura *Martianai*, 5 vols. fol. Paris, 1693—1706. This is by far the best edition, containing Dissertations, and Notes, and Critiques, written with great skill and learning : the four first vols. are composed of the genuine Works of St. Jerom, and the last contains those that have been ascribed to him.

The Select Epistles of St. JEROM, translated into English, 4to. Lond. 1630.

Directions for Studying ; and also the *Epistle to Nepotian*, by T. Bennet, 8vo. Lond. 1715.

The Vulgate has been translated into English, and frequently printed since the first translation of the New Testament, from this Version, made by *John Wickliffe*, between the years 1378—80, edited and published by *J. Lewis*, fol. Lond. 1731.

AMBROSE, of ALEXANDRIA, A. D. 392.

None but St. Jerom mentions this Author, who was a disciple of Didymus, and wrote *against Apollinarius*, and a *Commentary on the Book of Job*. There is nothing remaining of his Works.

THEODORE, Bishop of MOPSUESTIA, in CILICIA, A. D. 394.

A Syrian by nation, and noble in descent, Antioch is believed to be the place of Theodore's birth ; he was pupil to Libanius, the Sophist, together with Chrysostom, by whose advice he entered upon the Monastic life, and who was also the cause of his again embracing it, when he had been early led away by the love of a certain lady named Hermione. On his return he was ordained Priest at Antioch, and afterward was appointed Bishop of Mopsuestia, which see he governed for the space of 36 years. He was very zealous against all heresies, especially those of Arius, Eunomius, and Apollinarius, against whose opinions he wrote much ; yet his opposition to them could not repel the charge from himself, for he was accused of teaching the same doctrines which Nestorius afterward taught ; the cause of which accusation seems to have been merely that Nestorius was his disciple ; he and his writings were, however, condemned in the fifth general Council, though defended by Vigilius, and Facundus, Bishop of Hermiana, through the influence of Justinian. He wrote *Commentaries* on the Scriptures, and says of *Solomon's Song*, that, as probably it was a nuptial song, it was difficult to write usefully upon it ; his method was to reject allegory, and to confine himself to the literal sense ; his style is said to have been redundant, and his creed sometimes erroneous, as partaking of the peculiar doctrines of Pelagius, as well as of Nestorius. In consequence of his Works being condemned, nothing but Fragments are come down to us, and of these a long and particular list is given by *Cave*, in his *Histor. Literar.* vol. i. p. 386.

MARK, the Hermit, A. D. 395.

As a particular sign of the strictness of his life *Mark* was surnamed the *Ascetic* ; he was, most probably, an *Ægyptian*, and passed his life among the Monks of Nitria, who were famed for their self-denial ; and yet, among these Mark was pre-eminent : he was of a mild disposition, and a studious turn of mind, so that while yet a youth he

could repeat from memory the Scriptures. He lived to be more than 100 years old, and left behind him many writings; *eight* of these have been published, and *ten* others are said to exist in MS.

Of Paradise and the Spiritual Life.—Carnal affection, like the Serpent in the garden of Eden, is perpetually tempting the heart to forsake the ways of God's commandments, in walking according to which consists the happiness of a true paradisaical state; therefore, continual watch must be kept, and "as many guards be stationed as there are avenues of temptation;" and, as the heart is the grand source of evil, its thoughts and tendencies must be strictly investigated; for though "the Lord may work, and the Spirit speak, in the conscience, the soul profits only so far as it earnestly desires to receive benefit," which benefit is bestowed by the Holy Spirit leading it back to that state of purity from which our first parents, by temptation, fell. The Treatise is closed by a series of advices, in the form of maxims, by the observance of which true holiness is to be strengthened and increased: they are in number 201, most of them good, and many important:—
 "4. An humble and truly spiritual man reads the Scriptures, not as referring to others, but especially to himself:—
 10. Strive not to unravel a difficulty by disputatious arguing, but by the means the spiritual law commands—by patience, and prayer, and contemplative hope:—
 41. Having performed a virtuous act, remember Him who said, 'without Me ye can do nothing:'—
 80. Man gives counsel to his neighbour according to his knowledge; but God works in the hearer according to his belief:—
 91. Never be neglectful in the deepest attention to your thoughts, for no imagination is concealed from God:—
 171. Associated with even the beginning of evil say not 'thou shalt not overcome me;' for in as far as you associate with it you are already overcome:—
 201. Always do good to your utmost, and when an opportunity of doing *much* is present turn not to what is *less*, 'for he turning back, says our Lord, is not fit for the kingdom of Heaven.'"

Maxims regarding those who expect to be Justified by their Works.—These consist of 211; and the Roman Catholic Editor of Mark's Maxims in the *Biblioth. Patr.*,

conscious how strongly they sometimes oppose the merit of good works and penance, warns his readers to read with caution, as they contradict the Catholic faith :—
 “ 3. A slave demands not liberty as a reward, but as a debtor, gratefully receives it as a favour :—9. The tribulations which happen to mankind are the offspring of their vices ; but if we support them by prayer we shall find them converted into blessings :—15. He who wishes to do either good or evil, but is unable, is regarded by God, who knoweth the heart, as if he had done it :—17. There are some who do not the law, yet suppose they are right in creed, while there are others who do it and expect the kingdom as a payment due to them ; but both these have missed the kingdom :—21. When you hear the Scripture saying, ‘ it shall be rendered to each according to his deed,’ it does not mean the works are worthy of hell or heaven, but that Christ will render to each according to his works of belief or misbelief, not as a Contractor for goods, but as God our Creator and Redeemer :—22. Whosoever of us have been worthy of the laver of regeneration perform good works, not by way of return, but for the sake of preserving the holiness we have received :—31. Prayer is not perfect without mental supplication, but the Lord heareth the unwearied crying of the understanding :—42. If we ought daily to have done whatsoever good things our nature is capable of, what is left wherewith to make compensation to God for previous offences ?—54. It is not possible that a sinner should otherwise make compensation, but by a repentance adequate to the fault :—56. Grace ceases not hiddenly to assist us, though the power is in ourselves to do either good or evil :—190. God tempted Abraham, that is, He afflicted him to his profit ; not that He might learn what kind he was, (for He that knows all things knew him before he was in existence,) but that He might supply him with opportunities of exercising perfect faith.”

On Repentance.—The false dealing of the heart with itself is shown in order that the ground-work of effectual repentance may be laid in self-knowledge ; kind acts and a loving mind are represented as absolutely necessary to a Christian spirit ; despair is not to be entertained because our offences have been great,—“ God forbid ; for

we are not condemned because of the multitude of our sins, but because of our being unwilling to repent and know the wonderful riches of Christ ;” and the repentance effectual to salvation consists of these three particulars,—“purification of the thoughts—unintermitted prayer—and the patient endurance of those tribulations which may occur ; and these things must not only be the work of the body, but the operation of the mind ; to the justified as well as to sinners such repentance is always necessary, because, to perfection there is no boundary where the exercise of the aforementioned virtues is not requisite ; to the beginners they are an introduction of godliness, to those more advanced they are an increase, and to the perfect they are a confirmation.”

On Baptism.—A Treatise, by way of question and answer, attempting to prove that Baptism is the cause of Regeneration, and the source of many spiritual gifts.

Counsels advantageous to the Soul ; addressed to Nicolaus.—As a means of keeping alive the good affections of the soul that they may grow into more extensive graces, and as an antidote to the pride and evil concupiscences of life, a frequent contemplation and perpetual remembrance of God’s past and present loving-kindness to man—His justice and His holiness—and of Christ’s example of humility and self-denial—are recommended ; and thus the spirit may be excited to constant praise, and thankfulness, and purity ; and the body be exercised to the overcoming the evil propensities of the flesh, “that through faith and strong strivings by the power of grace the inner man may be renewed, daily advancing in all holiness, increasing in love, exalted in hope, adorned with tender mercy, excelling in the peace of Christ, being guided by benevolence, rejoicing in exultation of spirit, guarded by goodness, kept in by the fear of God, enlightened by knowledge and understanding, shining with wisdom, and led through life by humility : the mind, being renewed by these and the like virtues, knows within itself the impress of the Divine image.” There are many good advices, and much spiritual counsel contained in this small Tract, though certainly too much is ascribed to the value of ascetic virtues, as might naturally be expected from the Author’s being a Hermit.

Maxims on Temperance.—Like the Quietists of the present day, Mark seems to imagine the highest attainment of holiness is to lose one's self in the contemplation of the Divine perfections;—a state that brings neither glory to God nor good to man : the 4th and 5th Maxims are on this account objectionable, and the latter, from its phraseology, is blasphemous ; *Και ἐξῆσε τὴν τοῦ Θεοῦ μακαρίαν ζωὴν, διὰ καὶ αὐτὸς γενομένος τῇ θεώσει Θεός*, “and he lives the blessed life of God, as being himself a God by absorption into the Deity.” Throughout the Tract there is little else than the mysticism of the Platonists, and the apathy of the Stoics ; it speaks of God being pure Intellect, and so perfectly One as to be before all number, that language is inadequate to express Him, therefore silence is His greatest praise, &c., and that the state of perfection is a man's being freed from all passions, feelings, and temporal thoughts.

A Discourse between Mark and an Advocate,—in which they converse on the forgiveness of injuries, the efficacy of prayer, and the desires of the flesh.

A Conversation between his Mind and his own Soul.—The object of this book is to prove that we are the authors of our own sins, so that, “O soul, it is thou who betrayest thyself; thou shouldest accuse no one, neither Adam, nor Satan, nor men ; but strive against thine own will, and thou wilt act bravely, for the war is within thee.”

The style of this Author is clear and simple, unless when his native plainness is destroyed by a mystical method of interpretation, which not alone involves his writings in obscurity, but is the cause of those erroneous views of Christian doctrine and precept which have already been noticed.

MARCI EREMITÆ *Opuscula*, a Johan. Pico, Lat. reddita. Paris, 1563.

Gr. et. Lat. in *Biblioth. Patr.* vol. i. p. 864, fol. Paris, 1624.

